

# THE CHRISTIAN SUN

IN ESSENTIALS, UNITY. IN ALL THINGS, CHARITY. IN NON-ESSENTIALS, LIBERTY.

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"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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## The Christian Sun.

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### CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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### FACTS AND FIGURES.

The eminent statesman and ex-president of France, Jules Grevy, died a few days since, at an advanced age, and is sincerely and universally mourned. He was president of France for one term of seven years, and was re-elected to a second similar term, but resigned from the social scandal raised by the misconduct of his son-in-law, though no re-

sponsibility therefor attached to him.  
†††

Figures in regard to breadstuffs give as the probable surplus of wheat, corn and rye in the United States and Canada, 500,000,000 bushels. Although Europe will not be under the necessity of buying this *all* from us, she will be obliged to buy much of it somewhere. Probably she will take a good deal of this surplus. France is now trying to accumulate gold enough to meet the demands of importations. It is estimated that she will need \$100,000,000 in gold to pay for her imports in the way of cereals. Russia is making a governmental inventory of the crops, and rigid regulations shortly go in force in the favored districts of that empire in regard to exportation. The prospect is good for the American farmer. His prices are not likely to be fabulous, yet they will be good.

†††

America did not at once attract the emigrant from Europe. The value of a home in the New World was a thing of slow discovery. It is estimated that from 1783, when the American Revolution closed triumphantly, to 1820—a period of thirty-seven years—only 225,000 persons emigrated to America from Europe. That was only about 6,000 persons each year on the average. A single year since, 1882, 788,992 persons came to America as immigrants, or 2,158 persons for each day in the year. From 1821 to 1830, 143,439 persons came; from 1831 to 1840, 596,125 persons came; from 1841 to 1850, 1,713,250 persons came; from 1851 to 1860, 2,598,214 persons came; from 1861 to 1870, 2,466,752 persons came; from 1871 to 1880, 2,944,299 persons came; and from 1881 to 1890, 5,176,212 persons came; a total in seventy years of 15,641,688. The rate of increase of late has been alarmingly great, and will excite the fears of our Republic. Something must be done, and doubtless will be done, to lessen the tide. It is interesting to note that our immigrants since 1820, 10,990,810 have come

from Great Britain, British America, and Germany.—*Er.*

†††

Facts are facts and figures are figures. Rev. M. L. Hurley in this issue uses both plainly. We hope he may do good. The ministry deserves a better support. The Christians are improving and rapidly. Even now, though the record is so bad, it is possibly equal to the record of the larger denominations, all things considered. Brethren, wake up. It is a fact that we are not doing our duty by the ministry. The same in a measure is true of other denominations. Bro. Hurley's "facts and figures" show that. We can do better. We must do better. We will, God helping us, do better. We know to-day that we have ministers who can not support their families on their salaries. They are distressed to know how to clothe and feed their children. We happen to know, too, that some are being made offers to go to other denominations with a promise of a good support. The questions confront them as follows: Shall I preach in the Christian Church and let my family suffer severely? Or shall I give up the ministry and support my family by some secular employment? Or shall I go to some other denomination and risk—for it would be a risk—my chance to get a support there? The Sun does not hesitate a moment to say to each and every one: Stand first by the ministry, and second stand by the Christian church and work nobly and faithfully for the spread of the Gospel as she holds it, but while we say this to our ministers, we faithfully and earnestly urge our churches to do a better part by our pastors: Give them a living, as without it they can not do good work for the church. To these ecclesiastical-sheep-stealing brethren, of other folds, the Sun has just this to say: Quit your meanness, let our preachers alone, or we will call your names and expose your dirty work to the public. We mean it—we do.

A common plea among the people is for *cheaper* things, cheaper food, cheaper clothes, cheaper government, &c. We also frequently hear objections to the enterprises of church because they cost so much. This further illustrates human folly and ignorance. The church of Christ costs the people less than any other single institution of modern times. As showing how this works, we give just one item, setting forth the cost of a human and unnecessary institution in the standing armies of Europe, that is unnecessary if the principles of Christianity should prevail.

Supposing that by the end of 1888 the European forces had been reduced 50 per cent in round figures, France would have been richer by \$575,000,000, Germany by \$350,000,000, Austria by \$205,000,000, England by \$405,000,000, Russia by \$570,000,000, Spain by \$117,500,000 and Italy by \$205,000,000, a grand total of \$2,427,500,000 in money alone. Continuing the reduction process up to the present the saving would have amounted to \$3,641,250,000. These figures do not represent the actual loss to the nations, but the direct loss through money expended. It can readily be seen that the commercial loss has been infinitely greater through the reduction of the producing classes by retaining the men in a state of comparative idleness. The services, industrial and agricultural pursuits, of 1,200,000 Frenchmen, 1,260,000 Germans, 572,500 Austrians, and 340,000 Britons have been lost.

If such unnecessary losses could be traced to the door of the church we should expect common humanity to rise in its might and repudiate the church, in the face of the fact that the church is laboring to save the souls of men and to preserve the peace of the people in human society, whereas the people quietly submit to such unnecessary expenditures in the maintenance of a standing army which is of value at least only a short time, and even that is of a doubtful character, viewed from a Christian standpoint.



## THE WORLD-WIDE CHURCH.

BY REV. J. P. WATSON, D. D., EDITOR  
HERALD OF GOSPEL LIBERTY, DAY-  
TON, OHIO.

Three things indicate that the church will yet be, and perhaps very soon, world-wide in its reach:

1 The promise of God—"I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "The mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it." "The stone which smote the image, became a great mountain and filled the whole earth." There are many other similar and equally emphatic promises on this line.

2. The emphatic determination of the church. There is a belief that the saint can conquer the heathen world and everywhere establish the church of our Lord Jesus Christ—that it can be done even within the present generation—and also a determination to make this conquest. The different denominations seem heartily agreed in this matter, and are everywhere, with a zeal at once commendable and admirable, pushing out their lines of pickets in all directions.

3 There is a universal conviction obtaining among the more intelligent heathen, of all nations and religions, that the religion of Jesus Christ is to make the conquest of the wide world ultimately. This persuasion counts for much, inasmuch as it emboldens and enthuses the Christian worker on the one hand, and on the other equally disheartens and discourages the heathen worker.

There is still another consideration, hardly less weighty, that gives confidence to the Christian man as he looks outward into the fields ripening for the harvest: The Christian religion is aggressive, while almost no heathen religion is. They may have been, and must have been in the past, but now Mohammedanism is not pushing out its borders, nor is Buddhism, Shintoism, or any other form of the antagonistic religions.

It is the very nature of the Christian religion to advance. Earth is its sphere as surely as heaven is its origin, while the Christian man regards the heathen man as his lost brother—he to whom he has a special mission from the high court of heaven and from the warm heart of God. The Christian can be content—true to himself and his God—only as he bears abroad the Word in the light of the cross.

We might also insist, as an encouragement for our hope, that the Gospel itself, which we bear, is as surely

a resistless energy as is the heat of the sun, the swelling tide of the sea, or the fury of the wind, flood and earthquake. And the spirit of the divine One animating the workman—Christ in the soul as God was in the Christ is a further guarantee for boundless faith in the ultimate triumph of the cause of the church.

But a survey in the field warrants the utmost confidence in the ultimate success of the church. Europe is already Christianized except in Turkey—127,213 square miles, and even in this very territory excepted, the measure of moral power is quite as largely Christian as Mohammedan. Christian influences are everywhere at work in that area and constitute a power that would almost instantly become supreme, if not tolerated and honored. But counting European Turkey out, here is a remaining Christian area of 3,740,000 square miles.

North America, with its area of 9,075,400 square miles, is Christian, while the same truth may be affirmed of South America, with its area of 6,880,163 square miles. Polynesia, a vast continent of itself, almost equalling Europe, having an area of 3,425,806 square miles, is almost wholly an English possession and may be counted as Christian. The four continents named—Europe, the Americas, and Polynesia, together constitute an area, excepting European Turkey, of 23,120,000 square miles.

The islands of the different oceans are not large in area, but they are important strategic points in the great contest. These islands are many, and the heathen element on them less than one hundred years ago was supreme, while it was almost everywhere of the most savage type. We may say really now, however, that all of these islands have been conquered for Christ, and herein the very miracle of missions is seen and the power of the Gospel has glorious illustration. If we can conquer the islands of the sea, we can also hope to make the conquest of the remaining continents.

Turning our faces toward Asia, the cradle of the church, with its 17,228,000 square miles of area, we are met with some relieving considerations. India, the very heart of the continent, embracing an area of 1,337,000 square miles, is ruled by British law and under the flag of England Christian agencies are everywhere protected and respected. Russia in northern Asia possesses an area of 6,324,000 square miles, which added to the area ruled by England, makes an aggregate area in Asia of 7,661,000 square miles dominated by the church, leaving little more than 9,000,000 square miles of Asia wholly under heathen law.

It must also be remembered that almost everywhere throughout Asia the influence of Christian nations is so great that the missionaries of the cross may go freely with the Gospel of Jesus among the people. Just at this moment there is a measure of persecution in China, but it is believed that this is from a political rather than a moral feeling and will not long continue. All the great nations are a unit in demanding protection for our missionaries in that kingdom, while the government of China professes a desire (evidently sincere) to secure this protection in ample measure.

As to Africa, almost the entire continent is under Christian control, having been partitioned among the nations of Europe. Commercial improvements are being pushed rapidly from every direction toward the interior of the continent, and commerce and religion are advancing, hand in hand. The conquest of Africa, commercially and religiously, will be a comparatively easy thing, and will be a work well advanced and perhaps wholly completed within this generation.

Counting as we may, nine-tenths of Africa as under the law of Christian nations, as the domain can be reached by any law, we may add 9,800,000 square miles to that area as under Christian rather than heathen control. With this system of figuring, not to exceed 12,000,000 square miles of the world's area is absolutely under heathen law as against about 39,000,000 as virtually under the control of Christian nations. As regards the area, then, it would look as though the conquest of the world by Christian agencies was well nigh accomplished.

And then, should we compare the measure of intelligence possessed by Christian people with that possessed by heathen people, we would find the advantage to be more largely with the Christian element than even on the line of area. So, too, with the commerce and the wealth of the world. Perhaps not less than nineteen-twentieths of both are in Christian hands. On these three lines the church has immense advantages, which should and may justly inspire the Christian heart with hope and expectation.

There is, however, a dark side to the question and that we have left to the last, until we could marshal the advantages conspiring to the aid of the Christian world in this great work of universalizing the church.

The Christian population of Europe, the Americas, Polynesia, and here and there in the other continents, can hardly be claimed to aggregate more than about 400,000,000 of the supposal 1,400,000,000 of the

human race. That is, for four persons nominally Christian there are ten persons nominally heathen. This would seem most discouraging at the end of the eighteen centuries since Jesus left our world. It is discouraging, and yet not as overwhelmingly so as we would at first imagine. The four Christians, however, are five fold mightier than the ten heathen. Indeed, the comparative strength of the two elements is such that we could almost say, "One can chase a thousand, and two put ten thousand to flight." The conflict is on; the swords of heathenism and Christianity are being measured. Heathenism on every line is receding; Christianity at every point is advancing. There is no halting for either. The light is chasing the darkness out of the world. Christ is leading his hosts on from conquest to conquest. The power is with him. The kingdoms he seeks are rightfully his own and the time has come for him to take possession of them. Even the heathen nations are waking to intelligence; education is becoming general, and the school house is destined to become the crown of every hill-top. Heathenism can not stand the light of intelligent investigation. Open eyes will see its fallacy, while the glory of Christianity in contrast will challenge the admiration of every heart. The day is at hand, the very hour is near, when the church shall be universalized, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. Let us thrust in the sickle and reap, for the harvest of the earth is ripe.

Genuine religion is having personal friendship for Christ, making Him the daily companion of life, and doing everything so as to please Him. It is not so much preaching, or so much missionary service, or so much giving, or so much praying; but it is either or all of these or for the most part only the common work of every day life done with the aim and effort to please Him. It is the soul's wedded love to Jesus bringing in an ardent and deep desire to please Him in work, in gifts, in suffering, in all things, and in the measure of serving and giving.—*Florida Christian Advocate.*

One of the most notable prayers on record is that of Lord Astley before he charged at Edgehill. "O, Lord," prayed the leader of the Parliamentary forces, "thou knowest how busy I am to be this day. If I forget thee, do not thou forget me." The historian Hume, who has preserved this most remarkable petition, says: "There were certainly much longer prayers in the Parliamentary army, but I doubt if there was as good one." *Christian Advocate.*





### OUR LIGHT HOUSE.

Let us walk in the light of the Lord.—Isa. v. 2.

The light shall shine upon thy ways.—Job xxii. 28.

### The Successful Church.

A church systematically giving; a church perpetually praying—that is the church perpetually conquering, before whose banners every stronghold of Satan must fall.

A. T. PIERSON.

### Train the Children.

Among the Romans the custom prevailed of holding the face of every new-born babe toward the heavens. The forehead of the child was presented to the stars, to signify that it should look above the world into the celestial glories. Christianity has dispelled this vain superstition, and given a clear realization of the pagan yearning. It is the object of the Sabbath school to turn the faces of our children toward the stars. Who may estimate the value of the Sabbath school work among the children of the world? The hope of Christianity, the hope of missions, lies in the conversion of children.

W. R. BALDWIN.

### The Will Power.

The will power has much to do with faith. It is a great stimulus to faith to say, "I will believe;" and to say so is right and scriptural. We are commanded to believe, and condemned if we do not do it. The scripture assumes that we have the power to believe. Therefore, when one is conscious of having renounced all sin and is sure of having made a complete surrender and consecration to God, it is not only safe, but a duty to say, "I believe that God, through Christ, takes me, accepts me—saves me." The emotional evidence may not be an immediate concomitant, but it is sure to come, and come soon, if the soul keeps itself in this attitude of sin-renouncing trust in Jesus.

A. LOWREY.

### Thine—Mine—God's.

Here is a very neat definition by an eminent German. Socialism says: "What is thine is mine." Christianity says: "What is mine is thine." There is a vast difference in these. Under the one you can lay hands on your neighbor's goods and appropriate for your own uses. Under the first the Government might reach out its strong hand and confiscate all property and even take possession of railroads and steamboats without paying a cent for them. The eminent Rev. Dr. R. W. Dale says the German epigram above needs correction. He says: "Christianity really teaches us to say, 'What seems thine is not thine, what seems mine is not mine; whatever thou hast belongs to God, and whatever I have belongs to God; you and I must use what we have according to God's will.'"

T. B. KINGSBURY.

### A Plain Fact.

During the last ten years my work has carried me North a dozen or more times. Many cities I saw something of; not a few people I learned to know in part. My opportunities for learning that country and its many-sided people were at least as good as the average tourist or visitor finds. Often my friends have asked me why I have never "written up the country and the people?" My answer has been, "I do not know that country or its people well enough to discuss or describe their characteristics." Besides I could not forget how one section of our country has suffered since 1865 from the ready pens of tourists, judging lands, customs, people by hasty glances from car windows or the little things they could pick up about hotels. A new-comer is hardly entitled to an opinion concerning an immense country and a great people; it is more than impertinent to offer mere "impressions"—it is so easy to be unjust.

A. G. HAYGOOD.

### Here is a Pioneer.

One in thirty of our immigrants is from Ireland, and nine in ten of the Irish immigrants are Catholics. Let us hold these facts in mind until we learn another—one in every ten of American criminals is an Irishman. Either Ireland has naturally very bad blood or else the Irish have very poor moral training. We believe their blood is better than their religious training, and their parentage than their priesthood. We doubt if the Irish heart is naturally inferior to the English, German, or American, but they certainly have very inferior moral masters. Why should one

thousand Germans furnish but one criminal where the Irish in America furnish three? The fact is, Roman Catholicism teaches its members to defy the law of the state on certain lines, and this really encourages insubordination in all directions, and then it extends fellowship to a man regardless of his character or his business. It thus incites rebellion on the one hand and fosters immorality on the other hand. Ireland may have an oppressive foe in England, but her bitterest foe, he who drags her down from the exalted station of a real manhood, sits as a king on the Tiber. That king dethroned, Ireland would be free despite British rule.

J. P. WATSON.

### Bible Arithmetic.

#### ADDITION.

"Add to your faith courage, and to courage knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."—2 Peter 1:5-7.

#### SUBTRACTION.

"Laying aside all malice and guile, hypocrisies and envies, and all evil speakings, desire the sincere milk of the word, that ye may grow thereby."—1 Peter 2:1, 2.

#### MULTIPLICATION.

"Grace and peace be multiplied unto you the knowledge of God and of Jesus our Lord."—1 Peter 1:2. "He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness."—2 Cor. 9:10.

#### DIVISION.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and you shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 5:17, 18.

#### RULE OF THREE.

"And now abideth faith, hope and love, these three, but the greatest of these is love."—1 Cor. 13:13.

CHAS. L. LONG.

### Arm Yourself.

In summer, whether you tarry at home—which will be quite as safe and perhaps quite as comfortable—or go into the country, arm yourself against temptation. The grace of God is the only safe shelter, whether in town or in the country. There are watering-places accessible to all of us. You can not open a book of the Bible without finding out

some such watering-place. Fountains open for sin and uncleanness; well of salvation; streams from Lebanon; a flood struck out of the rock by Moses; fountains in the wilderness discovered by Hagar; water to drink and water to bathe; the river of God which is full of water; water of which if a man drink he shall never thirst; wells of water in the Valley of Baca; living fountains of water; a pure river of water as clear as a crystal from under the throne of God. These are watering-places accessible to all of us. We do not have a laborious packing up before we start—only the throwing away of our transgression. No expensive hotel bills to pay; it is "without money and without price." No long and dirty travel before we get there; it is only one step away. In California in five minutes I walked around and saw ten fountains, all bubbling up, and they were all different. And in five minutes you may in this Bible find 50 bright, sparkling fountains bubbling up into eternal life.

T. DEWITT TALMAGE.

### Walking in Darkness.

Sometimes we have an experience in life that seems like walking through a long, dark tunnel. The chilling air and the thick darkness make it hard walking and the constant wonder is, why we are compelled to tread so gloomy a path while others are in the open day of health and happiness. We can only fix our eyes on the bright light at the end of the tunnel, and we comfort ourselves with the thought that every step we take brings us nearer to the joy and the rest that lie at the end of the way. Extinguish the light of heaven that gleams in the distance and this tunnel of trial would become a horrible tomb. Every week a pastor has to confront these mysteries in the dealings of a God of love. To the torturing question, "Why does God lead me into this valley of the shadow of darkness?" we can only reply: "Even so, Father, for so it seemed good in Thy sight." We are brought into the tunnel, however, we may shrink back. There is no retreat; we have nothing left to us but to grasp the very hand that brought us there and push forward.

When we reach heaven, we may discover that the richest and deepest and most profitable experiences we had in this world were those which were gained in the very roads from which we shrank back with dread. The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this, that as the lesson and rod are of His appointing, and that as His all-wise love has engineered the deep tunnels of trial on the heavenward road, He will never desert us during the discipline. The vital thing for us is not to deny and desert Him.

THEO. L. CUYLER.



## Pastoral Visiting Does Pay.

\* It is that same old story which Bro. Staley illustrated by a tree he once saw, on which a branch had grown out, and turning, came back into the body of the tree, forming a handle for self—it is self. It produced no fruit or flowers, but lived alone for self. I want to notice some of the excuses or reasons again for pastoral visiting, as recently given in the SUN.

I. The brethren and sisters are scarcely ever prepared to receive him—the pastor. Is that a good reason why the pastor should not call upon his members? Are the people ready for God's word? How many were ready when the bridegroom came? Only half—five were wise and five were foolish. Who knows but that if the five foolish ones had been called and properly instructed, they, too, might have been ready? How many will be ready, prepared for Christ when he comes to take us home? I think the answer to that question may depend upon how faithfully the pastor visits us. It is a very fortunate minister who will find all his congregation ready to meet him when he comes, but then, if they can not entertain him all night, or half the day, they can give him a warm and brotherly grasp of the hand and have a word of prayer together. Who knows how much even this simple service might do for some poor struggling one who is battling with temptations without and trials within. Remember that even a cup of cold water given in the name of a disciple shall bring its reward in the sweet by and by, when we get home to our Father's house.

II. "Four years ago I made fourteen calls in one day, never found a family prepared to receive me and missed my dinner, too." Ah, there is that ugly old self coming in the way of the Master's work again—he missed his dinner. Well, many of us have to do that in ordinary business, and you do not hear business men setting up a howl because their business required them to miss dinner. I know dinner is a big theme with some preachers, but it ought not to be so big as the Master's work. The day's experience was a rare occurrence. He admits that all were glad to see him. Then he must have done good, both to them and himself, for he that makes one glad should enjoy the same blessing.

III. "The exposure of the minister is too great for the amount of good accomplished." My, my! What a sacrifice to take your own time to visit the members. Have no greater sacrifices been offered for the Master and the children of men. Paul would cry out, with his stripped and

bleeding back! Shame ye of so little faith! What if he does have to sleep on a mattress under thin covering, with occasional glimpses at the stars through the roof of the house, thousands have suffered greater punishment than that for Christ's cause and I am sure that is faring better than Jesus did, for He had not where even to lay his head. Take it as pictured in our brother's strong language, I am sure then that he was getting the *best* in that home, while he was sharing such a fate. The inmates of that home put up with it all the time and I am sure the visit of a devoted pastor would make a bright spot in their otherwise hard history, so far as good cheer and good living are concerned. It is probable that while this pastor lay on a mattress, the family were lying on a pallet—so he was doing better than they—he should be thankful.

When Christ commissioned his disciples to go preach, he did not tell them to visit only the sick, nor to have some one along to keep the flies off, nor did he promise good plastered rooms, carpeted, with feather beds and coal cracking fires, but he did tell them to go preach his gospel to every creature.

IV. The loss of time from home and study is too great for the good accomplished.

I should like to know if any pastor could call visiting the poor, encouraging the weak, and praying with the tempted a loss of time? If so, let us have his name. This certainly is a part of the work of a shepherd of the flock, and I think a most important part. It is no doubt but that it would be more pleasant even to visit the sick where good dinners, good beds, in fine mansions, with luxurious furnishing and a good library—that may be and is delightful, but the pastor is directed to go to *all* classes and conditions of men with the precious story of redemption, gathering up sheaves for the Master. Where shall the members receive the attention due them from the pastor? We are told at the church, but the church is a poor place for this purpose, because at 11 o'clock the people come together, the pastor preaches and then they go away; he can get to speak to "Deacon Knowall," Deacon Best, but by the time he gets through shaking their hands and asking after the health of the Knowall and Best families the modest and more retiring members have gone—and they rarely ever get even a handshake with a hearty "God bless you" from the pastor. The soft hand of the pastor has not pressed the hard and brawny hand of honest farmer John Jones—he has had no words of cheer to help him along in his trials. He is a clever brother, and his family,

though poor, are good people. They say nothing, but brother, you know they feel it and feel very keenly the situation. Bro. Jones' wife and children see it and the result is they are made to look down rather than up. They feel that even with their pastor they have to occupy a position of distance. Perhaps they ought not to do so, but you know human nature is partly blind any way, and it is hard for them not to feel "if we were only as rich in money and social position as Deacon Knowall and Deacon Best and their special circle of friends we should have more attention and encouragement at the hands of our pastor." That is so, brethren, and we must look such facts squarely in the face and try to give no good grounds, for you know it were better to have a mill stone about our necks and cast into the sea than to give offence to one of Christ's weak ones.

One may listen to grand and eloquent sermons, but one of the sweetest charms of Christianity is lost when the warm hand shake and the hearty God bless you and the joy of a visit from the pastor about the fireside are absent. Jesus sanctified the work of pastoral visiting, for he did much of it and without respect to the person's worldly condition. I do not believe the time has, or ever will, come when a pastor can successfully serve a church without pastoral visiting and a good deal of it—the more, in reason, the better.

LAYMAN.

## I Object.

DEAR MR. EDITOR.—I have been a reader of the CHRISTIAN SUN for many years but there is one thing which occurs in your paper nearly every week which I hope you will explain or ask "Miss Polly Pointer" to do so for you. Why do you have so many items in your paper which are of local interest only? Often I begin to read a letter from some Rev. Brother or regular correspondent hoping to get church news, but alas I am sadly disappointed! for all that is in the letter is, "Miss A. is spending the week with Miss K." "Mr. H. has sold his cotton or peanut or tobacco crop at a fine price," and put all the money in the bank and given none to the church as a thousand are doing of whom not a word is said. Please give an explanation of this matter.

Yours faithfully.

A WEEKLY READER.

We must admit the justice of this complaint, and we are responsible, we suppose for it, because we do not unmercifully run the "blue pencil" through all such items. We have yielded to this matter in deference to the wishes of some of our correspon-

dents. But we do now ask brethren to take the hint and not put upon us the unpleasant duty of cutting your letters to prune them of secular locals. Locals which pertain to church people and church work we are glad to have. But the SUN is not a local paper in a secular sense.

Our Suffolk Letter is allowed more liberty than we wish others to ask or take, only because Suffolk was once the home of the SUN and while there it filled the place of a local paper, and many of our E. Va. readers still wish Suffolk local, but Bro. Staley is gradually dropping this feature, and giving his letters the character of more general interest.

## Pastoral Visiting.

It seems to me that is a dark picture that Bro. Hurley draws of pastoral visiting, in the SUN of Sept. 10. The distance between homes spoken of is somewhat different from the conditions in the north, and I believe some of the other condition are also different.

I trust Bro. Hurley's fields of labor in the south are exceptional.

In regard to some of the conditions described it would look to me that the pastor is to blame.

He should not be without something in his pocket to read,—some work to do. He should not miss his dinner. If he is not at a calling place at noon, he should politely inform them at the next place that he has not had dinner, and would like a lunch.

He should not deliberately choose a stormy day, but if caught in a storm get under shelter as soon as possible.

He should not sleep in the kind of bed described. When he discovers that there is not sufficient cover on the bed, he should call the family, and either procure more or sit by the fire the remainder of the night.

One such experience should prompt him to procure a flannel bag and carry it with him in his satchel for use in just such emergencies.

Certainly pastoral visiting does not pay if the only topics of conversation are the weather, the crops, business or politics.

The call should be made to tell for the cause of Christ.

JAMES S. FROST.

North Rush, N. Y.

The preacher on whom God's power descends must be marked by loyalty to God's word. The Holy Ghost cannot and will not sanction, by his approval, disloyalty to God's word. The preacher must accept and act on the statement that "God has magnified his word above all his name." And he must hold God's word in this high and unchallenged eminence, and never veer from it.—*E. E.*



## OUR TELEPHONE EXCHANGE.



Central?

P. P.—Well, who is that?

S. G.—This is Samuel Goodtime. I am a member of the church at Pleasuretown. I want to talk with Miss Polly Pointer about church matters I saw in the last *SUN* that she would talk with any one who might wish her to do so.

P. P.—Very well, Sir, Polly Pointer is talking with you. What is the trouble in your church at Pleasuretown?

S. G.—Well, it is hard to tell—there is so much of it. In the first place we have division in our church. You see we have a queer man for a preacher and he has divided our church. Before he came there we got along splendidly.

P. P.—Well, Bro. Goodtime, what seems to be the cause of the division in your membership?

S. G.—Why, you see our pastor is a Puritan—that is, he is mighty strict and he believes in the Bible—in doing just as near like it says as possible, which of course is a mistake, for the Bible is perfect and we are not—so we can't do just like the Bible says do—we must have a little room for "folly now and then."

P. P.—I do not know about that—I rather think your preacher is right and you are wrong, the Bible I think means for us to do what it says.

S. G.—Yes, I know in some respects it does, but you see we like to have a good time and enjoy life, but our pastor does not, and he has about ten or a dozen of our members with him and whenever we go in for a little recreation, why he objects.

P. P.—That is queer, I must admit!

S. G.—Why certainly it is. I thought you would take our side of this matter and so I wanted to talk with you about it.

P. P.—I see, but please tell me some of the things he objects to in church members.

S. G.—Ah—ah—ah, well, ah, I do not like to be personal, you see.

P. P.—Oh, that is all right, it is not personal, at least more so than what you have said.

S. G.—That may be, but it might give our church away in some things which we do not like to parade before the public. You see it is already a

public matter that there is a division over these matters in our church.

P. P.—Then certainly you need not hesitate to name them here. By the way what is it you want to know of me anyway.

S. G.—Why, Miss Pointer, I wanted to know who you think is right in our church troubles.

P. P.—Yes, Bro. Goodtime, but how can I tell you, if you do not tell me just what the trouble is.

S. G.—That's so. Well, I can tell you. Our preacher, as I said, is very strict—and some, a few, of the members are with him, and whenever we feel like having a good time, why he objects, and that makes a division in our church.

P. P.—What has he objected to in this way?

S. G.—Well, you see one of our members gave his children a birth-day party and the little folks danced—and you know there is no harm in children dancing, but he objected and had a good deal to say about how we lead our children astray, and that made the parents of all the children mad. Then one of our members got to drinking a little too much liquor and he preached on temperance which offended this man and his family. A few weeks later he preached a sermon on worldlimindedness and about two-thirds of the church thought he was after them and they didn't like it, and now our church is divided—I tell you it is a bad state of things and I am in favor of changing pastors. I want a preacher who will preach the gospel and let the people alone.

P. P.—Well, Bro. Goodtime, do you want my candid opinion of the matter of which you complain?

S. G.—Yes'm.

P. P.—Do you see this picture?—look at it good.



P. P.—Do you know what it is?

S. G.—I am not sure that I do.

P. P.—I will tell you. It is a man feeding a Panther out of a spoon. His arm is around the Panther's neck, and they are apparently great friends, but I doubt that the Panther is the man's friend after all. Do you see that skull, and that dead lamb lying

in front. Do you see that the Panther already has his mighty paw on the man's knee, and yet the man is feeding him. Well, what does all that mean? It is an object lesson. By it I mean to tell you what I think of your church trouble. Just as that man in the picture is feeding a dangerous animal—dangerous to himself—so I think the church at Pleasuretown is doing. You are putting your arms around great evils and feeding them upon the very life of the church, and I am not surprised that your pastor spoke against the children dancing, against drunkenness and worldlimindedness. He would be a poor pastor if he had not spoken against these sins. You look at that picture again. How foolish and wrong for that man to put his arm around a panther and feed him with a spoon. When the panther has eaten all the poor man can give him then he will turn upon the poor man and destroy him also.

I repeat that is just what you worldliminded members of the Pleasuretown church are doing. You have got your arms around these sins, you are feeding them on the life blood of your church. Mark it—presently these evils will turn upon you and your children and destruction will come at noon-day. Like the panther with his mighty paw already on the man's knee while the man is yet feeding him—so it is with your church members—I see now these evils, while you are feeding them, have their mighty jaws resting on you—presently sin will claim you as its victim. I honor your pastor—he is trying to save you, and I bid you hear him help him, love him, pray for him and work with and for him, in his efforts to pull down the strong holds of wickedness and to build up the church of Christ. He is in the right—stand by him. If you do not, you may be sure of his success, for God will stand by him. Will do it? I beg you for your own sake and for the sake of the Pleasuretown church to go to them and urge them to repent, and make now, while mercy is at hand, their calling and election sure.

I do sincerely hope your church will no longer play the part of the old man in the picture—the part of feeding dangerous evils.

Faithfully Yours.

POLLY POINTER.

—A temple, to be more magnificent than any of the many splendid ones belonging to this sect (Shin), has been in course of erection at Kyoto since 1880. It is to cost \$11,000,000. About \$500,000 in money, jewelry, and other valuables is contributed annually towards the completion of this grand structure.

## Notice.

TO THE MINISTERS OF THE NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.

DEAR BRETHREN: I have sent each of you blanks for ministerial reports, and one blank for church letter, provided the secretary of your church should not receive the one I have sent to him, I have sent blanks to the secretaries of all the churches; if you need more please notify me at your earliest convenience. I have also sent each of you two letters which I do hope you will consider, and make an earnest faithful effort to carry out contents of the same. You will also find a copy of the letter I have sent the churches, you will do well to study carefully and work faithfully to have your churches do as conference has requested them to do. Put on the whole armour and God will bless you; do all that the Conference expects of you, and our work will prosper.

Yours fraternally,

JAS. L. FOSTER.

Raleigh, N. C. Sept. 17. '91. Sec. of the N. C. and Va. Christian Con.

## Missionary Notes.

—Gold and silver are heavy metals, and the attraction of gravitation is bound to carry them down unless faith and love and consecration shall impart to them a heavenly gravitation. We never have been able to believe that money earned at church fairs, or ecclesiastical raffles, or vestry junketings, has any upward tendency. —Rev. A. J. Gordon, D. D.

—Oh, that the Holy Spirit would come to us all so that we might understand each other, love and confide in each other, and so work together heartily for the advancement of the Master's kingdom in this land! This is what we need above all else—a pentecostal out-pouring of the Holy Spirit on missionary and church member alike, that we may stand together, a unit in the love of God for the overthrow of the kingdom of Satan. —Rev. S. W. Hamblen.

—Send me that which Thou knowest is blessing, though it may not seem blessing to me, and deny me that which Thou knowest is no blessing, however ready I, in my ignorance, may be to think it so. That is the spirit of prayer. When we are praying for blessings, we ought never to pray for them absolutely. We ought always to pray for them if they be truly good for us; if not, God in answering our prayer, would not be blessing us indeed. —A. K. H. Boyd.



We see the statement frequently made of the effects of a sermon: "He captured the audience." The question forces itself on us: Did the preacher capture the audience for himself, or for Christ? There is much of both of those businesses going on. Men are striving to capture audiences for Christ; this is a difficult and unpopular work. Others capture the audience for themselves. Quite another business is this capturing audiences for ourselves than for Christ. It is well for the newspaper to give the praise to the men who capture the audience for themselves. So they have their rewards, but it is not of God.—*Nashville Christian Advocate.*

To learn our true station, to stay in it, and make the most of it for God's glory and the good of man, is the part of wisdom as well as the duty of piety. Dr. Payson said: "The most of my sorrows and sufferings were occasioned by my unwillingness to be the nothing that I am, and by a constant striving to be something."—*Er.*

## \* On \* Zion's Walls.

Watchman, what of the night?  
Watchman, what of the night?—  
Isa. xxi. 11.

Lift up your eyes and look on  
the fields; for they are white al-  
ready to harvest.—John iv. 35.

Walk about Zion, \*\*\*\* Mark ye  
well her bulwarks \*\*\*\* that ye  
may tell it to generations follow-  
ing.—Ps. xlviii. 12-13.

### Meeting of Committee on Home Missions.

There will be a meeting of the committee on Home Missions of N. C. and Va. Christian Conference in the study of the Christian church in the city of Raleigh, N. C., at 11 a. m., Tuesday, 6th of Oct., 1891. Let every member be present.

All churches and mission points desiring assistance from the Home Mission Fund for 1892, must have in their applications by the above mentioned date, or they will not be heard at all.

W. G. CLEMENTS,  
Ch'm'n Com. on Home Missions.

From Rev. A. F. Iseley.

BRO. BARRETT:—The 2nd Sunday in August, assisted by Bros. E. T. Iseley, D. M. Williams and T. B. Dawson, I held my protracted meeting at Apple's Chapel. The meeting continued until Friday—9 professions and 12 additions to the church. The meeting at Hines' Chapel embraced the 3rd Sunday of August; here God was with us also. We had a grand meeting. Several professions—15 joined the church and the church much revived. Bros. Iseley, Williams and Dawson did faithful work for the Master at each of these places and endeared themselves to the churches.

The first week in September I held a protracted meeting with the church at Pleasant Hill, Chatham Co. I was assisted by Rev. E. T. Iseley, C. C. Peel and Dr. Herndon. The meeting closed Friday night with about 38 professions and reclaimations and 9 additions to the church, others will join. Bro. Iseley and myself are now at Clover Orchard. The prospects for a revival are good at this place. This is a mission point and should be encouraged. The people like our principles and form of government.

A. F. Iseley

*Holmans Mills, N. C.*

### Meeting Hayes' Chapel.

This meeting began the fifth Sunday at 2 o'clock; quite a large congregation and a deep interest was manifested. Monday the audience was small, nearly all church members and the same Tuesday; prayer meeting and two services per day were continued till Friday afternoon. During the five and one-half days of the meeting about ten were converted, and six joined the church. This was one of the most happy meeting that I have ever conducted.

Brethren and sisters of all the denominations in the community worked together for the Lord and rejoiced together in the Lord.

Hayes' Chapel is much revived and also the Christian community. The second Sunday at 2:15 P. M. I baptized those who joined, by immersion, in the presence of a large audience. Several of the Brethren of the denominations in the community, with Deacon A. Moring from Raleigh rendered valuable assistance in the work; no ministerial help. I preach at this church twice per month: the third Saturday at 2 P. M. and on Sunday following at the same hour. May God continue to bless the efforts and bring many, who are yet out in sin, to repentance.

JAS. L. FOSTER.

*Raleigh, N. C. Sept. 17, '91.*

From Rev. D. A. Barney.

DEAR BROTHER BARRETT:—I am not going to try to write up "Valley news" as Bro. Fleming has no doubt already given you an account of his visit, Conference work, etc., but having promised many friends at Conference to keep them informed of my health, etc., I comply in this manner. I am at present under treatment, at the Bear Lithia Springs near here. Cannot say there is much change yet except that I am not swollen near so much as when I came. I will keep my friends informed of any change that may take place; especially for the better. I had a conversation with a physician, in regard to my complaint, Diabetes, and he said that he had never had a patient as bad as I then was, and yet I kept going until my time was up.

One of my special objects in the present letter is to make inquiry among my friends in the Valley about some of my books that I have lost sight of. Clarks Commentary, is one that I most highly prized, and I do request every reader of the SUN in the Valley, whom I have visited to look carefully among their books for it. The name of my Father-in-law, C. G. Parlett, and also my own name is in the book.

This is a special request that I do hope will be granted, and also please make inquiry in the families where the SUN is not taken. If found, let me know. My present address, is Shenandoah City, Page Co., Va. I will write up some church news for next week, if better. For the present adieu.

Your brother,

D. A. BARNEY.

*Shenandoah City, Va., Sept. 11th, 1891.*

### Windsor, Va., Letter.

Mr. Jesse Watkins and wife of Norfolk spent last week here. The families of Bros. Alex. Eley and James Eley are visiting Deacon Tommie Carr. Married at residence of the bride's parents Sept. 9, 1891, by the writer, Miss Nancy Holland and Mr. John G. Boykin. May their journey through life be long and happy.

Mrs. Carrilla Darden, a most useful and active member of the Christian church here, who spent some time with friends at Zuni, has returned home. Her many admiring friends here were glad to see her return.

The time for the meeting of our annual conferences will soon be here, when we must close our year's work and report it. My dear brethren in Jesus, I earnestly hope that we have done acceptable work for the Lord this year, and that our hearts are en-

couraged by the success already made. I pray that a deep religious feeling may pervade every soul attending these annual meetings, that we who are working for Jesus may conduct ourselves in the Spirit of Him for whom we preach and work, and that the richest blessings of eternal joy may flow into our souls. Time is hurrying us on to the end. Some of our beloved brethren reached the end this year, they will greet us no more on earth, their places in the conference room will be filled by others, but we hope to greet them in our Father's house in Heaven where no parting tear will be dropped, and where no farewell word shall be spoken. The wrinkled brow, the furrowed cheek, the gray hair, tell that time is bearing us on to the end. "The summer is past." Autumn enters to crown with blessings rich—puriful blessings, the departing year. The wind comes whispering through the leafy trees telling that fall has come. The green leaves which now tremble so beautifully in the breeze which sings a farewell song to summer which will soon turn yellow and fall off forever. "We do all fade as a leaf." Not one excepted. But we fade here to bloom in immortal youth and eternal day. The beautiful poem of Thompson on: "Autumn" closes with these confiding words:

"From thee begin  
I well all on thee, with thee conclude my  
song  
And let me never, never stray from thee!"

Reader, my friend, my brother, my sister, what time you have, spend the most of it, the best part of it in doing good in working for the salvation of precious souls, in pointing the weary to heavenly rest. Time is short with so many of us. Some one may be preparing his last sermon, some one may be writing his last article, some one may be forming his last plan, some one may be making his last appointment, some one may be performing his last earthly act. Time is very precious—let all of us use it well, and be ready to meet the last moment.

J. T. KITCHEN.

September 15, 1891.

August 13, corresponding to the 9th of the Jewish month Ab, is the dark day of the Hebrew calendar. It commemorates the double fall of Jerusalem, first at the hands of Nebuchadnezzar in 586 B. C., and secondly by the even more terrible destruction it suffered by the Roman army under Titus in the year 70 A. D. It is a melancholy coincidence with the Jew that both these awful visitations should have occurred on the same day, the two events being separated by more than 650 years.—*Pittsburgh Commercial Gazette.*



Gracious Revival.

Our protracted meeting with the Christian church at Holland, closed yesterday, Sept. 18. The result was glorious. We had thirty-three or more confessions and twenty additions. Bro. W. W. Staley and H. H. Butler were the laborers, and faithfully did the work for Jesus and his cause. Every body was more than pleased, with the able and eloquent presentations of the Gospel. Truth was never made clearer, and attended with more Holy Ghost power. There seemed not to be many sinners in the large congregation of each day, but the appeals to their hearts were irresistible, and the "valley of dry bones" was made to shake. The sermon by Bro. Staley on Thursday morning, especially, was full of holy unction and melting tenderness, and Bro. Butler perhaps never labored to better advantage than at the meeting. God's name be praised for his marvelous goodness. Several others will perhaps unite with us soon.

R. H. HOLLAND

P. S. Bro. Hurley seems to have had a remarkable experience in his pastoral visits. Hope none of it transpired down in Nansmond.

R. H. H.

Elon College Notes.

We have had beautiful weather here during the past several days and the work on the several buildings has been progressing finely. One store house was completed last week and a stock of goods put in. There are now two nice brick buildings for store houses going up.

In fact of the dozen houses in building all are good nice houses and all are to be occupied by excellent families—families who are in sympathy with our cause and our work here and mostly families in which are children that will be educated here. We hope that many others of our people will yet be induced to come and build and help to create here an educational center and likewise a religious community.

The advantages of good society and proper association are not to be ignored in any educational system.

As should have been stated in last week's letter the young ladies as well as the young gentlemen are taking steps toward fixing up their literary hall and do not expect to be excelled neither in fitting up their hall nor in literary work after the hall is fitted up. We have some young ladies here, if a judgment from observation may be passed who simply do not mean to be surpassed, within the school room nor in the lit-

erary hall. They are here for a grand and noble purpose—that of fitting themselves for a useful career on the arena of life. Their goal is success and in that direction are they bending their energy and their talent. They will succeed too, see if they do not. "*Labor omnia vincit*"—labor conquers all things—is a motto as easily recognized by ladies as by gentlemen and God grant that this motto may ever be kept in view by all students at Elon.

The editor and business managers of the Elon College Monthly are now busy in getting out the next number of the monthly which is expected to appear early in Oct. It is desired to make a good magazine and no effort will be wanting to make it well worthy the price as well as an honor to, as well as a literary exponent of, the institution it represents.

We are not authorized to say so, but simply heard by the way that our financial agent, Dr. Herndon, is having some success in his new plan of raising funds for the present year.

A number of our people when hearing of the financial condition of Elon are responding with a good hearty will. Mr. Julian S. Carr of Durham, that most liberal and generous hearted of North Carolinians, sent a check last week for a nice amount and which, he may rest assured was appreciated, and for which he has the thanks of our college.

We have decided to allow the students to spend one day at the exposition to be held at Raleigh.

Although the arrangements are not fully made, we now think that, about Oct. 23 will be the day given for those who may, desire to attend which will doubtless be nearly, if not quite, all the of students and teachers.

J. O. ATKINSON.

Sept. 21, '91.

The Support of Our Ministry.

Our ministers are poorly paid for the amount of labor performed. In fact many of them with large families can barely pull through the year. They go poorly clad, live hard, and suffer their children to grow up in ignorance because their salaries are entirely too small to enable them to do better. Let us see what they get. The following facts are painful. They are based upon the statistics of last year. In the Eastern Virginia Conference, 30 churches paid to 11 pastors \$6,237.78, making for each pastor an average of \$567.07, for each church of \$207.92. In the N. C. Conference 63 churches paid to 23 pastors \$5,157.06, making an average to each church of \$83.17, and to each

pastor \$224.22. In the Deep River Conference 14 churches paid to 8 pastors \$313.82, making an average to each church of \$52.41, and to each pastor of \$39.22. In the Alabama Conference and churches paid to 10 pastors \$237, making an average to each church of \$37, and to each pastor of \$23.70. Some churches made no report of salary paid, so they were left out in the above calculation. They were ashamed to report—and ought to have been. Making an average of the entire work as it stands as follows—113 churches paid 52 pastors the sum of \$11,945.46, making an average \$105.71 to the church and \$227.80 to the pastor. Think of 52 faithful ministers working all the year for \$227.80 after, paying house rent, supporting large families and meeting other incidental expenses. Some of these ministers are as able and well qualified for the work as you will find in any of the States mentioned. These 52 pastors will average—will in personal appearance, piety, education, refinement and faithfulness with any denomination in the land. I doubt very much if 52 men can be found any where that, has borne more hardships and performed more faithful service during the last year than the 52 ministers upon whom the above calculation has been made. One of our strongest churches of 299 members paid pastor \$125 an average 42 cts. to the member. Another church with a membership of 210 paid \$40, average of 18 cts. to the member. I suspect some churches will sneer me for the above statements, but they are true. If these churches have done their best they ought not to feel embarrassed, if they have not, they ought to hang their heads in deepest shame. The very thought of 299 strong men and women, some of them worth from \$25,000 to \$50,000, taking the service of a faithful pastor one entire year for the insignificant sum of \$125, is appalling. Lord, in mercy pity such men and women claiming to be Christians. Next week I will try to show how these salaries can be increased.

M. L. HURLEY.

A Sister Calls Bro. Hurley to Account.

DEAR BRO. HURLEY:—In behalf of your many parishioners we now appear, through the columns of the Sun, that we may have a little discussion on the subject: Does pastoral visiting pay? You say not for many reasons. Let us take your first and see if we cannot remove some of the obstacles and instead offer a few suggestions. You say frequently you visit families who are not prepared

to entertain you, etc., of course that is true, but you must not forget while the good man of the house is out hoeing or plowing, that he is earning money by the "sweat of his brow" to pay his pastor who is then sitting in his best room wholly at ease—nothing to do except occasionally "fight a few flies" to vary the monotony. And as for the busy housewife, surely you must remember she is out preparing an extra dinner, for we all know that every house keeper reserves the best her pantry affords for her preacher.

Again you say the exposure that a minister suffers is too great for the good done. Now brother we can't agree with you there, we think Paul's admonition to Timothy is very timely just here. Thou therefore endure hardness as a good soldier of Jesus Christ. And if you visit through rain, hail, and snow, no one is surprised that you have rather a cool reception, and we think your people very unreasonable to expect you to do so. It is true that ministers often find uncomfortable quarters, but it does seem that if a family could put up with such a whole winter that their preacher might for one night, especially if they afford you such a good opportunity to review your lessons in astronomy. I beg you to reconsider the matter and by no means discard the unfortunate brother or sister who has only "a hard mattress, one sheet and a quilt" but would suggest that you visit them during the warm season. We think almost any Doctor will disagree with you in that the above causes have broken down your health, as it has not yet been discovered that carpets and warm rooms are antidotes for dyspepsia. You say further that the loss of time is too great for the good accomplished.

Remember, brother, your church members are paying you for your time and in compliance with the agreement expect to get it. In conclusion, we will say that judging from the many suits of nice clothes, the various "poundings" and valuable amounts of "silver and green backs" which Bro. H. has received from his members that pastoral visiting has paid him well.

R.——

Catwaba Agricultural and Industrial Fair.

For above occasion the Richmond & Danville R. R. will sell tickets to Newton, N. C. at following rates from points named. Tickets on sale Sept. 28th to October 3rd, limited returning October 5th 1891. From Asheville, \$1.90; Marion 1.10; Salisbury, 1.00; Charlotte, 1.40; Greensboro, 2.00; Durham, 3.20; Henderson, 4.00; Raleigh, 3.60; Selma, 4.00; Goldsboro, 4.60. Rates from intermediate points in same proportion.



## The Christian Sun.

THURSDAY, SEPTEMBER 24, 1891.

REV. J. PRESSLEY BARRETT, D. D., EDITOR.

## EDITORIAL NOTES.

The *Baltimore Baptist* is soon to appear as an eight page paper.

Rev. Dr. Watson's article in this issue on the "World Wide Church" is worthy of a careful and thoughtful reading.

The Executive Committee of the Board of trustees of Elon College was in session here last week on important business for the college. Revs. J. W. Wellons, W. S. Long, D. D. and W. G. Clements were present.

The *Asheville Baptist*, about the last of October will appear in a form much like the *CHRISTIAN SUN*. Bro. Speight is a growing newspaper man. He has our best wishes.

The *Drummond* book was mailed to our subscribers to whom it was due one week ago to-day. You ought to have it ere this. How do you like it? Tell your neighbors how you got it and see if they would like to get it the same way.

The brethren who pledged support to the Raleigh Christian church last year are hereby urged to send in their subscriptions at once. Send to Mrs. J. P. Barrett, Raleigh, N. C. The end of the Conference year draws nigh and we wish to close up the year's work with our pastor paid up in full.

Rev. M. L. Hurley's views on the value of pastoral visiting are stirring up the brethren, especially the laity. Bro. Layman in this issue warms up on the subject, while Bro. Frost of New York gives interesting reading and advises Bro. Hurley to have a flannel bag made and to take it along when he goes on duty in the pastoral work. Could you guess what the flannel bag is for? Well look and see for yourself.

A correspondent in one of our exchanges tells of the prosperity of his church and gives a chief reason for it as being the fact that they have the truth as the basis of operations. There are some other churches in the same town whose prosperity has been equal to, if not greater, than that of the church alluded to. How is that? Can both have the truth so as to bring prosperity when they claim to hold opposite views? Really, how is this, any way?

## Right and Wrong Actions.

Dr. Martineau says: "Every action is right, which in presence of a lower principle follows a higher; every action is wrong, which in the presence of a higher principle follows a lower."

That is a short rule of conduct, which, if understood and followed, would be of inestimable service to every individual. You come on the road of human affairs to a point where two ways meet and cross. The question is which way shall I go? Bear in mind that in this instance the way is not merely an outline marked on the earth's surface, as on ordinary road, but the outline is drawn on principles and, as such, it is much plainer than the route to St Petersburg, or some other distant point; and for this reason, on a journey it often happens that when the roads meet and cross, there is no guide to show you which is the right way, but it is not so in questions of human action, when two principles meet and cross, for in this case you always have a safe guide, viz.: Always follow the *higher* principle—that will lead you in the right way, from *evil* into *good*. Do you anticipate a difficulty in deciding which is the higher principle? You need not, if you will cultivate a tender conscience and fear God. Let us see how it will work when applied to practical life:

John Grumble and James Scold, two neighbors, had a difficulty. They called on another neighbor, Cephas Advantage to settle it. After careful consideration Mr. Advantage saw clearly that John Grumble was right and James Scold was wrong, but before giving his decision he considered an outside fact, viz.: that James Scold ran a store of general merchandise, while John Grumble was a poor man. Scold could help Mr. Advantage, but Grumble could not. Now against whom shall he decide? His opinion halts where two ways meet. If he decides for Grumble he will lose Scold's favors. Now you can see the case clearly. He is in the presence of two principles, which are the questions of right for right's sake and wrong for the sake of personal advantage. What shall he do? Follow the rule: What is that? Follow the higher principle—do right for right's sake, rather than do wrong

for the sake of personal advantage.

Here is another case: John Spite shot and killed William Humble. In the trial it was shown conclusively to be a case of cold-blooded murder. John Spite has a friend who offers a juryman \$1,000 to "hang the jury." He argues: I can do good by taking the \$1,000. I can help myself, my wife and children and perhaps save this poor fellow from the gallows. What ought he to do? Though a thousand dollars might help him, his wife and children, and though he might save a man's life by accepting the bribe, yet let him remember that the blood of an innocent man cries unto him from the ground and that justice stoutly demands the punishment of the guilty party. Which shall he do to be sure he is right? Take the rule given above: Follow the higher principle, do right for right's sake, rather than do wrong for the sake of personal gain.

The good Samaritan also illustrates this rule. A poor sick man was down on the road. A priest and a Levite came along and seeing the poor man's terrible condition passed over to the other side of the road and walked on. Here they were confronted with two principles. One principle urged them to help the poor man—that was mercy and kindness. The other principle was a love of ease and a general "don't care" for any one else. In the presence of these two principles they chose the latter—the lower—and they did wrong, and as a just reward, they have ever since been associated in the minds of good people with the mean, the low, the selfish.

Soon after these bad men passed on, the good Samaritan came along. He saw the sick man down on the road side and helpless. He went and ascertained his real condition and his needs as nearly as he could. He took him up and sat him on his own beast and carried him to the best hotel in easy reach, asked the owner to take care of the man nicely, paid him to do it and assured him that he would return after a time and pay him further whatever might be due for services rendered to the sick man. In the presence of the example of the priest and Levite and the urgent needs of the man—two principles stood in bold relief before him. He chose the higher principle, helped

the man in need, and the nobility of the act passed into a proverb which to-day stands in all civilized lands as a lasting monument to the generous heart of this good Samaritan, associating his memory with every noble deed for the alleviation of suffering humanity.

In the presence of a higher, and a lower motive, act on the higher, nobler motive and you may stand in company with the good Samaritan.

## Praying and Doing.

There are so many one-sided people—what can we do with them? This one-sidedness shows itself in so many ways. Here is a young man who likes to dress fine, but he expects his father to pay the bills. Another one likes a good meal, but he expects his wife to cook it (and in many cases to provide it also) while he does nothing. This is just the kind of people who get so disappointed in prayer. They pray, but never hear anything more from the prayer. Why? Well, because they are like the two men quoted above—they are most willing to do the praying, but they wish to be excused from all work—some other person or power must do that—and that is wrong, very wrong, and because it is wrong God does not answer our prayers. He says this is so when he says we ask and receive not because we ask amiss. Now let us link on to our praying another *duty*—that of *doing* and we may see new and even unexpected results. This thought is beautifully illustrated in the following incident which we find in an exchange:

Bless the poor children who haven't got any beds to-night," prayed a little boy just before he lay down in his nice, warm cot, on a cold, windy night.

As he rose from his knees his mother said: "You have just asked God to bless the poor children: what will you do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes; what, then, are you willing to do?"

"When I get money enough to buy all the things I want, and I have some over, I will give them some."

"But you haven't enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I will give them some bread."

"You have no bread—the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they now are—you know what you have that is your own; what are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money. I have seven



pennies; I'll give four. Wouldn't that be right?"—

That is human nature exactly. We are ever ready to give what we have not got, but we are very slow to divide what we have with the needy. The next time you find yourself saying I would give so and so, if I had it, just stop and ask how much you are willing to give of what you have and so help to answer your prayers for God's blessings on the work in hand.

#### PEN PICKINGS.

We have often said "It is better to die in the right than to live in the wrong." Along another phase of this thought the Sunday School Times says: That which is not worth dying for, is not worth living for. Living is dying, and the spending of life is the bringing of death; hence that which calls for the devotion of one's life, calls for devotion unto death. Let us, therefore, see to it that we do not purpose to live for any object for which we would not be ready to die. And let us have no regret that the outgoing of our life for that which is worthy of our best energies, tends surely to the ending of our personal endeavor in that direction in death.

*The North Carolina Teacher* of which Col. E. G. Harrell, a prominent Baptist layman, is editor, says in a recent issue: "Elon College is one of the most successful institutions in North Carolina. The new term opens with a large enrollment and new students are arriving daily. This is a 'co-educational college,' and no person can doubt the success of this feature. Patrons and friends alike are gratified at the splendid condition of the institution." That shows that the co-educational idea is a growing issue and that it is gaining. Elon College needs money. If it could only get help—money to put it on its feet, we would show North Carolina what a co-educational college can do.

*The Religious Herald* of Richmond, Va., will soon publish "*The Recollections of a Long Life*," by the Rev. J. B. Jeter, D. D., who was for many years senior editor of the *Herald*. He was a grand old man and his recollections of a long life will prove deeply interesting to thousands both in and out of the denomination with which he spent his useful life. He was a strong Baptist, but we believe he was one of the fairest we ever met. He delighted to give his opponent all he claimed, and then if possible, demolish his position, which he often did, and which sometimes he did not. We hope the book may have a wide sale.

Brethren, are you ready for Conference? Collections for Home and Foreign Missions, Education, Church Extension, &c., should be carefully looked after and every assessment should be met before your delegates start to conference. The Christian Church is growing, but it must have money and a good deal of it to maintain its growth and gain as it grows older. If we do not provide this necessary money, who will? who can? The answer is plain, No one—we must do it. This being true, we should not expect one man or one church to raise it all, or even the larger part—but all should join in the effort and give as God has given to him. This is the true line of action and hence the plan of conference calls upon each church to do its part. Brethren, see that it is done.

One of the most objectionable acts of the Catholic church is told in the following from an exchange: When a poor Roman Catholic priest becomes a drunkard, as one Father Yodysius, of Brooklyn, has done of late, we ought not to blame him so much as the miserable ecclesiastical system that has made him its victim. He rises early in the morning on Sundays, and drinks all the wine at mass, and such a habit, kept up for several years, is almost certain to make a drunkard out of him. Add to this that priests are usually great social drinkers, and you have as bad a drunkard manufactory as can be found. All honor to Bishop Ireland and other heroic advocates of total abstinence. It would be well for the cause if Cardinal Gibbons would turn his glass upside down at banquets, and refuse the sparkling deceiver. But we hear that he delights to quaff it. If the report is untrue he owes it to the public to deny it.

Hatred without a just cause is one of the most despicable features in any case, and yet the New Testament plainly says the people who hated Christ did so without cause. Along this line are to be found to-day those who likewise hate the religion of Christ. Possibly they have cause of a certain character, but that cause is in themselves and in no sense in the spirit of Christianity. To hate without cause is as abominable as meanness can be in a human heart. *The Baltimore Baptist* says: "The Educated Chinese Hate Christianity," was the heading of a column in the *New York Herald* last week. We are not surprised. Many Americans, educated and uneducated, hate Christianity with all their hearts. It is no more than should be expected. Christianity calls upon wicked men to repent, and the charge that they

are sinners offends the dignity and wounds the pride of the self-sufficient. Jesus said the world hated him, and would hate his faithful followers. It is a mistake to try to tone down the teachings and demands of Christianity to suit the tastes of Chinese or Americans. The gospel they hate, faithfully preached, will be the power of God to their salvation. They need to be born again, and then they will love what they now hate.

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What is the chief cause of crime? To the answer which any one man could give to this question many objections might be readily raised, but if any man's answer should be accepted as final it ought to be that of a man whose business it has been to deal with criminals and study crime and its causes. Such a man is Ex-Warden Brush of Sing Sing prison. Hear him. He says:

"Often when I have been asked what are the causes of crime, or what is the particular cause, that sends most of our men to prison, I have of late years invariably answered: 'The want of family discipline.'

"The indulgence of the father and mother, who allow the child to grow up without any discipline to form character, leads almost inevitably to evil ways and consequently to prison.

"The child of even tender years, who is indulged in its natural waywardness and who is allowed to say to its father or its mother 'I will,' or 'I won't,' is in a fair way to become an inmate of our penal institutions.

"Parents are also responsible for the waywardness of their children which leads them into crime, from a practice of deceiving them.

"The intelligent child, when deceived by its parents in small things, is likely to form evil habits, which in its future life will not be easily eradicated.

"This cannot be better illustrated than by the growth of fruit and other trees. If they are allowed in the first year of their growth to become crooked, distorted and out of shape, it is found nearly or quite impossible, in later years to bring them into symmetry and to make perfect trees of them.

"So with the child. Its early training lasts for a life time, and unless there are elements in its character, and will-power, to correct its evil bringing up, it naturally grows worse and worse as it grows older."

Parents will you hear these words? Will you heed them? Will you from this day resolve to have better family discipline in your own house? It may save a dear one from a life of shame and prison suffering! How much better to rule well your own house!

#### PERSONALS.

ISELEY.—Rev. A. F. Iseley has been greatly blessed in his work this year. He has a most encouraging report in this issue, and his work was still in progress.

HOLLAND.—Rev. R. H. Holland held a series of meetings at Holland last week. He was assisted by Revs. H. H. Butler and W. W. Staley. A very good meeting. See Bro. Holland's letter in this issue.

MULHOLLAND.—Deacon H. Mulholland in a private note says: "I love the SUN. It is the first paper I read. We have a good Sunday School at Martha's Chapel, in fine working order." We like to get such words of good cheer from our lay brethren.

MORING.—Prof. J. H. Moring we regret to hear is at home sick. He has been unusually busy this summer teaching singing classes. We sincerely trust he may soon be able to resume his labors and go on with his mission of improvement in the singing of our churches. He is doing a good work, indeed.

COLE.—Bro. John D. Cole of Mt. Auburn took us by surprise recently. The following will explain how he did it. He says: "Enclosed find one dollar which I want you to use to aid you in any way you think best. I can spare that small amount and if all your subscribers will do likewise it will help you in the work you are striving so hard to carry on. I think the SUN is bright now and what it claims to be." That was written before the recent change. What does Bro. Cole say of it now? But we thank him for his gift and kind words. If all our subscribers were to do as Bro. Cole has done right away, it would enable us to put in a gas engine, a stitching machine, a paper cutter and several new fonts of type, all of which we very much need and for the lack of which we often have to do double work. We can not beg our brethren to give us anything but it would certainly be a bright day in the SUN office fact is the SUN would shine if 1000 of our people should make such a move upon the office as Bro. C. so modestly did. Such tokens, or evidences, of appreciation of humble efforts to give the church a good paper would certainly bring much good cheer at this end of the line, but the editor, unlike the pastor, rarely ever gets a pounding, except when some irate person pounds him with the blows of heavy and harsh words, but, if faithful, we expect a better reward by and by.



# THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

I suppose you expect me to make a very polite bow this week. Here is my bow, shake. Now we are thoroughly acquainted. You all know me and I know all of you who have written since I have been writing to you. I love to help and encourage little workers for Christ, and I hope our relations will prove to be beneficial to both you and me.

Thanks to you for the kind words many of you have had for me. May we always work together in love. Do you notice what Pattie has been doing for the Elon communion set? It seems to me that her energy and success should encourage and cause all the cousins to try and emulate her example. She is a noble worker and we certainly admire her devotion and faithfulness. I wonder how many of the BAND have been working for the Corner and working for Christ as long as she has. When next you write I wish you would tell us how long you have been a member of the BAND. You see I have known you only nine months and would be glad to learn all about each one of you, whether you are Christians and church members how old you are and all. It has been some time since the most of the cousins have written. I hope you will help me to make a bright Corner. I cannot do it alone, but with the hearty good will of you all I know we can do much. Let us strive hard to do some good. If you don't write, the Corner will be uninteresting, the funds will not be increasing and the mission of the BAND will not progress as it should. So with a hearty good will I invite you to come often and bring your money along. Here is a lesson on temperance for you, read it carefully and if you don't understand it, ask some one to explain it to you. Not a single person can afford to be intemperate, such dreadful figures are frightening. It would be awful for me to think that any of the cousins dollars were included in them. Let all work for Christ and give God the glory for the results.

Cordially,

UNCLE TANGLE.

SELMA, N. C., Sept. 21, 1891.

DEAR UNCLE TANGLE:—I hope all the cousins will give you a hearty welcome. Still I know some will hate to part with Uncle Barry. Uncle Tangle I have good news to write this week, and I do feel so happy over my good success. I was so happy Saturday when I received a letter from our good friend, Miss Pattie

Newman, with a check in it for eight dollars that I didn't know what to do with myself. She collected it at Elon. I have also received fifty cents from Uncle Barry, fifty cents from room No. 5, Elon College; twenty-five cents from Mary Norfleet, and fifty cents from her mother. Many thanks, kind friends. I don't know what a nice set will cost, so I can't tell whether I have nearly enough or not, Uncle Barry promised to find out what it will cost. Love to Uncle Barry, Aunt Minnie and all the Cousins.

Fondly,  
MARGARET ETHEREDGE.

Margaret, your news is good, certainly, and it makes me happy too. May you ever be as successful in all your deeds for the glory of our dear Shepherd.

ELON COLLEGE, N. C.,  
Sept. 18, 1891.

DEAR UNCLE TANGLE:—I expect the cousins will think that I have forgotten our Corner, but no, I have not forgotten it, but feel a deeper interest in it than ever before. I do not have much time to write, for my studies occupy the most of my time. I have been at work since I came to Elon, trying to raise money for the communion set. I have raised eight dollars, which I sent to Margaret Etheredge. I am much pleased with Elon College. We have a good school, and new students are coming in occasionally. I am sure all are well pleased here. I hear of home sickness no longer. All feel at home, and why not, this is our home for nine months. The hospitable people of Elon do all they can for our enjoyment. Truly they seem like old friends, we can hardly realize that only a few weeks ago we were total strangers. I am sorry to give Uncle Barry up, but I know Uncle T. will well fill his place. I have been writing to Uncle Barry for eight years, with the exception of the time that Aunt Minnie wrote for the Corner. I feel that I am telling a dear old friend "goodbye"; but he will still remember us, and feel an interest in us. With many good wishes for our Corner, I will close.

PATTIE NEWMAN.

Pattie, if the cousins think you have forgotten the Corner when you wait one week longer than usual before writing, what should we think of those who have not written for many weeks? We are certainly glad of the success you have met with for the communion set and hope that others will follow your example.

SUFFOLK, Va., Aug. 26, 1891.

DEAR SUN:—I notice you have a very bright BAND of boys and girls in the Children's Corner, and hav-

ing read so many letters from them, I think it only a favor that I should write them a letter. I have been reading a wonderful little book lately with a wonderful name—"The Greatest Thing in the World." Which proves to be *Love*. The receipt calls for nine ingredients as follows:

Patience.—Love suffereth long.

Kindness.—And is kind.

Generosity.—Love envieth not.

Humility.—Is not puffed up.

Courtesy.—Doth not behave itself unseemly.

Unselfishness.—Seeketh not her own.

Good temper.—Is not easily provoked.

Guilelessness.—Thinketh no evil.

Sincerity.—Rejoiceth in the truth.

Now, how many of the BAND profess these nine qualities? To such a one or ones sending as their name we will send the book. We hope, however, that none will be discouraged, for love, like little boys and girls can grow—and we want it to grow is why we write this letter. Some one has said the greatest thing a man can do for his Heavenly Father is to be kind to some of His other children. And love will do this. Love will do everything, for love never faileth. When I want my niece, who is a sweet little four-year-old, to obey me, I just say "Sallie, do you love me?" and presently she says, "Auntie, don't I love you much?" Yes, we obey first as much as we love. This little book that I've been telling you about, says, "where love is, God is. God is love. Therefore love. Lavish it upon the poor... Give pleasure. Lose no chance in giving pleasure.... I shall pass through this world but once. Any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again."

This is a great thought, but not too great for the BAND. Life is as uncertain among the young as the old. Yes, we "shall not pass this way again." How important then that we "pass" it well. I wish somebody had written in a letter when I was a child and told me this. I think I should have done many things which I never did. Now how many of the BAND will read this letter over once a week for the next six months and learn by heart the rule given for love. Get these ingredients in your life while you are young and you will not depart from them when you are old. Love suffereth long, and is kind; Love envieth not; Doth not behave unseemly; Is not easily provoked; Thinketh no evil; Rejoiceth in truth. Good night.

MRS. W. H. GAY.

## Liquor Arithmetic—Object Lesson.

'Boy at the head of class, what are we paying for liquor, as a nation?'

"\$900,000,000 annually.

"Step to the blackboard, my boy. First take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Well, sir, how many of them can you pile in an inch?"

"Between eight and nine."

"Give it the benefit of doubt and call it nine. How many inches would it require to pile up these \$900,000,000 in?"

100,000,000 inches."

"How many feet would that be?"

"8,333,333 feet."

"How many rods is that?"

"505,050 rods."

"How many miles is that?"

"1,578 miles"

"Miles of what?"

"1,578 miles of silver dollars, laid down, packed closely together, our National liquor bill would make.

That is only one year's grog bill."

Reader, if you need facts about this temperance question, nail that to a post and read it occasionally. It would take men with scoop shovels to throw away money as we are wasting it for grog.—*United Presbyterian*.

## Died.

Near Varina, N. C., on the evening of the 22d of August, 1891, Mrs. Mary Oliver, wife of W. B. Oliver, peacefully breathed her last after a year's illness. She was in the — year of her age, had been married about four years. Her husband and a little girl together with many loving friends and relatives mourn deeply her early death. She joined the Baptist church at 13 years and was ever after an active Christian. Such a closing scene is a fitting climax to a consistent Christian life, and furnishes an argument sufficient within itself to confute all reasoning of skepticism. Her patience during all her severe sufferings was something wonderful. Her friends always saw the same sweet cheerful woman in spite of pain. For several hours before the last she greeted each friend with her usual smile and assured them the end was near and that she was ready where ever it was God's will to take her. To her death seemed only a dream.

Funeral services conducted by Rev. N. Cowland of Italy, Texas, was attended by one of the largest audiences ever assembled in this vicinity.

J. E. BALLENTINE.

Mrs. Elizabeth J. Vaughn, who lived near Prince George C. H. Va., peacefully passed away in the arms of death, Sept. 15, 1891, aged 63 years. She was a member of the M. P. church at Brandon, Va. Her funeral took place from Brandon M. P. church Sept. 16th, conducted by the writer. After services at the church her remains were laid away in the church yard to await the resurrection. She was a good neighbor and kind mother. One of her sons, T. J. Vaughn, Esq., is a prominent member of the Christian church at Union, Surry Co. Va. She leaves a son and two daughters. M. W. BUTLER.



## Europe's Impending Crisis.

BY REV. F. M. ELLIS.

I have no wish to speculate respecting the possibility of an impending calamity of war in Europe, for it seems to me a fair consideration of the European situation must convince anyone of the strong *probability* of such a possibility.

It was not long after Germany had humiliated France, by wrenching from her two of her important provinces, and imposing the enormous indemnity of over a billion of dollars, that she became alarmed at the marvelous recuperative energies of France—her wonderful ability to develop her resources and the surprising promptness of the French people in responding to the tax levies for the liquidation of their great war debt. Moltke's army had scarcely quitted Paris before the world was aware of France's purpose to revenge her wrongs on Germany. With this purpose in view, France and Russia became allies. Germany, in order to shield herself from these two powers on either side of her, sought to secure an alliance with Austria and Italy. Her advertised purpose being to maintain by these means, the peace of Europe. Her real object, however, was to strengthen herself against the alliance of Russia and France. When France's hour comes to grapple with Germany, Germany will find herself between Russia on one side and France on the other. Among the suggestive occurrences attending the late visit of Germany's Emperor to Victoria, the making neutral of the waters of the Mediterranean Sea is highly significant, as it suggests pretty clearly what stand England will take in case this impending conflict involves Europe.

But suppose this crisis comes, how do these nations stand as to a war footing? A recent writer has given a statistical table of these facts from which the following comparative statements are taken: The alliance of Germany, Austria and Italy represent the following military output of 2,532,861 as their regular standing army. In addition to this, this alliance has a "field reserve" of 964,569, a "first reserve" force (that is of men having had five years of service) of 3,165,505; also a "second reserve force" of men over 32 years of age of 772,239. Total military strength of Germany, Italy and Austria 7,435,165. France and Russia combine the following military resources: Their regular standing army combined numbers 2,807,062; their "field reserve" being 1,913,575; their "first reserve" is 2,091,076, and their "sec-

ond reserve" 5,133,004; total 11,949,717, against the 7,435,165 of Germany, Italy and Austria. Thus these two opposing alliances of Germany on one side and France on the other have a combined military strength of 19,384,882. But this is not all, Germany, Italy and Austria claim that they have together in these countries 29,000,000 able bodied men for military service, while in Russia and France there are 31,510,000?

But suppose England is involved too, with her military force of 1,181,150, with her 11,000,000 of able-bodied men! If the crash comes, as thoughtful men are expecting, and many are fearing, then God pity the nations of Europe, with a combined military force of such overwhelming numbers, with such a reserve of able-bodied men to recruit their depleted ranks from! What does all this mean? Simply that these six mighty nations propose to bankrupt themselves by the extravagance of such military expenses? Or do they mean to grapple in one final "tug-of-war," that will deluge Europe in blood?

The unrest of Europe is growing daily. The armies, in many cases, are facing each other across boundary lines. What is to be the outcome? Have such momentous preparations nothing to do with "the time of the end?" If Christ's people are to behold this crash of nations, and flow of blood before He comes for them, it would seem they would not have to wait long for this awful calamity or battle-storm to break out of the threatening war clouds that fill the European skies. If Jesus comes before this storm of blood and anguish deluges Europe, it would seem that His coming could not be much longer delayed. God grant that Christian people may be "caught up," out of it all, before it comes. —*Er.*

## The Unchurched Multitudes.

The most important condition of the millions. Only a few appreciate the realm of religion. And how to awake a dead heart is a difficult problem.

It is said that multitudes would attend church if it were not for the contrast between their condition and the more favored class. In a few instances this may be so, and for such we have nothing but kind words and good deeds. But we are not blind to the fact that the large majority of these people appear at the public picnic, and love to occupy a conspicuous place upon the corners when the circus or menagerie parade the streets. While we would not do these people an injustice we should avoid imposing on the good name of the church and church going people.

The presence of costly raiment is only objectionable at church. Now the religious taste of such people is in a much worse condition than their bank account or their Sunday clothes. The first rudiments of piety are wanting, and as a result there are millions to whom a church bell has no charm. Thousands of these men and women consume enough money in tobacco, beer and whiskey to keep themselves dressed in broad cloth or silk and satins. They are greater victims to low tastes than to poverty. They do not appreciate the Lord, nor do they fathom His worship: It is above their reach. The cup of ardent spirits outranks the cup of religious communion, and the street, full of oaths and depravity are more attractive than the flower-bedecked altars of worship.

Between the Christian and the unawakened heart there is a vast gulf deep and dark, but it is not impassable. It is bridged by divine education and all the higher millions have passed over it. A distinguished French literary man on learning that an aged woman, a relative, was in the poor house, made a visit to help make her surroundings more pleasant. He found her sitting in an arm chair, helpless with age, blind, poor and dependent, but the education of her youth and womanhood was with her in all its glory and lighted up her face until the poverty of her body was counteracted by the glorious noonday of her soul. The scholar had gone to the poorhouse to carry a benediction of gold, but he brought one back in the better carriage of heaven. Thus we live in a world of darkness until some kind influence awakens the hidden power in the mind and then the universe rises in sight and order and beauty, and the thresholds of library, and gallery, and refined homes, and God's house are crossed by millions of human feet. The local churches and Sunday schools and young people's societies are in the right direction, but the movement is too feeble to meet the need: It is the mission of Christianity to enlighten and save men and women of every rank and condition. Christ came into the world to save sinners. Oh, that the church of today had more of His spirit. W. H. ORR.

Lebanon, O.

## Preaching to Preachers.

An old Catholic writer had the courage and piety to say in the face of the persecuting spirit of his Church: "Three sorts of persons generally persecute Christ: The rich of the world, covetous or ambitious ecclesiastics, and conceited scholars."

It is an old story of the Scotch Presbyterian who said: "That the devil is bad you can tell by his very name, for if you take away the 'd' it is 'evil,' and take away the 'de' it is 'vile,' and take away the 'dev' it is 'ill;' so that he is an ill, vile, evil devil!"

†††

"After preaching the gospel for forty years, and after printing the sermons I have preached for more than six-and thirty years, reaching now to the number of 2,200 in weekly succession, I am fairly entitled to speak about the fulness and richness of the Bible, as a preacher's book. Brethren, it is inexhaustible. No question about freshness will arise if we keep closely to the text of the sacred volume. There can be no difficulty as to finding themes totally distinct from those we have handled before; the variety is as infinite as the fullness. A long life will only suffice us to skirt the shores of this great continent of light. In the forty years of my own ministry I only touched the hem of the garment of divine truth: but what virtue has flowed out of it! The Word is like its Author, infinite, immeasurable, without end. If you were ordained to be a preacher through out eternity, you would have before you a theme equal to everlasting demands.

In treating of the full plenary inspiration of the Scriptures, he says:

"No alteration of Scripture can by any possibility be an improvement. Believers in verbal inspiration should be studiously careful to be verbally correct. The gentlemen who see errors in Scripture may think themselves competent to amend the language of the Lord of hosts; but we who believe God, and accept the very words he uses, may not make so presumptuous an attempt. Let us quote the words as they stand in the best possible translation, and it will be better still if we know the original, and can tell if our version fails to give the sense. How much mischief may arise out of an accidental alteration of the word!"

"Have any of you known or heard of such a thing as conversion wrought by any other doctrine than that which is in the Word? Conversions through the doctrines of universal restitution! Conversions through the doctrine of doubtful inspiration! Conversions to the love of God, and to faith in His Christ, by hearing that the death of the Savior was only the consummation of a grand example, but not a substitutionary sacrifice! Conversions by a gospel out of which all the gospel has been drained!—Chas. H. Spurgeon.



## Chang s.

It is axiomatic among men that "circumstances alter cases." And we all recognize the fact, that by the changes constantly going forward in the events of life and experiences of men the relations individuals sustain to each other are effected for better or worse.

Inspiration most emphatically declares that man cannot in this life find a "continuing city;" and it is obviously true, that he cannot reasonably expect a continuity of uniform experience.

The natural elements within which, and by which he lives; the intellectual, moral and spiritual influences which like the atmosphere surround, and more or less inter-penetrates his being; the onrushing currents of time bearing him upon their bosom with unceasing swell; all these unite to thrust man forward and onward out of the present, and into the changed relations and experiences of the future.

Human life is kaleidoscopic, and though the essential elements, conditions, and influences of life may continue severally intact, nevertheless the constant flux and change in the order and relation of these produce constant and ever-varying results in human experience and life.

Plato affirms: "The heavens and the frame of the world are corporeal, and therefore subject to mutability! The Apostle James declares that "the fashion of this world passeth away;" and the beloved John when wrapt in the spirit was permitted to look forward to a time when the former things all disappeared, and the new heavens and earth based and built in righteousness sprang out of the ruins of the old.

This universal law we must recognize for it can neither be evaded nor ignored. And, while it is true that we cannot escape its jurisdiction, we can under God go very far toward directing its action, and predetermining its results. For "all things work together for good to them who love God, who are the called according to the purpose."

Under a divine ordination we may make the changes of life favorable or unfavorable, blessings or curses. We cannot thrust back, or even to any extent resist the mighty forces which bear us on, but we may so trim the sails, veer the helm, and direct the propelling power within as to make those currents help to bear us on to fairer shores and a better land; or if recreant to the trusts, advantages, and opportunities of life realize, when perhaps it is too late, that the same forces which others are using to advantage are hurrying us on to the white-lipped breakers and desolate shores of eternal ruin.

As the confluent streams of influence, opportunity and time, bear upon us every moment, change is inevitable, and the important question confronting us is, shall it be for the better or worse?

The present opportunity is of unspeakable value. As the mists clear and the light becomes brighter, the mistake of the past day be retrieved, or at least serve as admonitory signals for the future. As the partial gives place to more complete knowledge, and answering loyalty to the law of truth, goodness, and love, illumines and inspires the life, let us see to it that the changes of life be all for the better, that "all things (be made to) work together for good," until that great change comes for which Job said he was willing to wait all the days of his appointed time, and then in that celestial clime we shall see as we are seen, and knowing as we are known, be forever with the Lord.

C. J. JONES.

## Missionary News.

—Christ's test of benevolence is not what is given, but what is retained for ourselves.

—About two hundred souls have been added to our number this year, and there are many ready to join us.—*Nursaravetta, India.*

—The Basel missionaries among the Hakkas, or Highlanders of south-eastern China have 3,432 converts.

—A man not generous when comparatively poor will never be generous when he becomes relatively rich.

—You do well to aid us, for in doing so you are fellow workers with God, who also sustains us.—*Rev. Ph. Vincent Paris.*

—On this very tour I visited a section which, to my certain knowledge, had not seen a missionary for at least twenty-five years.—*Rev. D. Downie, D. D., Nellore, India.*

—The Chinese government has made full reparation for the injury which was done to the mission property in Honan within three months after the trouble occurred.

—In the first five months of the year, our churches, (in Paris) received by baptism about two hundred new members, and in all probability the second half will be ever more fruitful.

—*The Haren Mission.* We report 100 baptisms, which is the highest number I have ever reported; and we have a clear gain of seventy-five church members to show for our year's work.

—We feel that the future of the Gospel in France depends largely on our fidelity and our spirit of faith, of enterprise, and of wisdom, dur-

ing the period on which we are entering.—*Rev. Ph. Vincent.*

—There are in Tochigi Province, Japan, where most of the work lies, nominally about 400 Christians, of whom about 100 belong to the Baptist churches, or one Christian to 1,500 of the population of the province.

—O brethren! hear our cries, and send us from out of your abundance the men we so much need. Let not these millions perish, when you could so easily provide the means of saving them.—*Rev. D. Downie D. D., India.*

—But that which gives us most joy and hope is not these baptisms, but the remarkable increase of piety in all the members of our church. Praise be to God! All earnestly desire to live a holy life and please God in all things.

—All is not accomplished when I have obtained a hope of eternal life. Christ came that he might raise up our humanity. You cannot realize the obligation to service, save as you realize what Christ was and is.—*Dr. Robinson.*

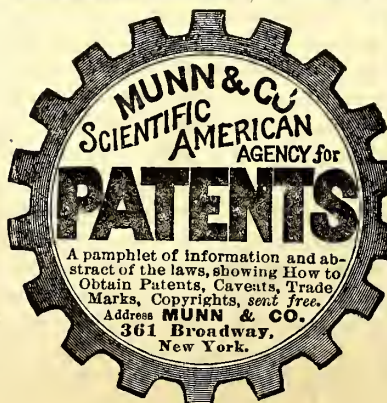
—Three native preachers have made a recent tour on the south part of their field and baptized 257 believers.—With the above baptisms, there have been 2,780 since Jan. 1, 1891, or since October last about 3,800 baptisms in the cumbrun field.

The pulpit makes and types the religion of an age. As the pulpit is so is Christianity. As the preacher is so is religion. A spiritual pulpit, richly endowed with the Holy Spirit, is the source from which emanates the forces which stir and transform society. Such a pulpit will not lack any of the qualities that give it aggressiveness and power. Hated, maligned, criticised, it will be but influential, attractive, powerful it cannot fail to be. It will be felt, feared, loved obeyed.—*Nashville Christian Advocate.*

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### The Children of the Lost.

Whatever may be thought of the possibility of doing anything with the adults, it is universally admitted that there is hope for the children. "I regard the existing generation as lost," said a leading Liberal statesman. "Nothing can be done with men and women who have grown up under the present demoralizing conditions. My only hope is that the children may have a better chance. Education will do much." But unfortunately the demoralizing circumstances of the children are not being improved—are, indeed, rather, in many respects, being made worse. The deterioration of our population in large towns is one of the most undisputed facts of social economics. The country is the breeding ground of healthy citizens. But for the constant influx of Countrydom, Cockneydom would long ere this have perished. But unfortunately the country is being depopulated. The towns, London especially, are being gorged with undigested and indigestible masses of labor, and as the result, the children suffer grievously.

The town-bred child is at a thousand disadvantages compared with his cousin in the country. But every year there are more town-bred children and fewer cousins in the country. To rear healthy children you want first a home; secondly, milk; thirdly, fresh air; and fourthly, exercise under the green trees and blue sky. All these things every country laborer's child possesses, or used to possess; for the shadow of the City life lies now upon the fields, and even in the remotest rural district the laborer who tends the cows is often denied the milk which his children need. The regular demands of the great towns forestall the claims of the laboring kind.

Tea and slops and beer take the place of milk, and the bone and sinew of the next generation are sapped from the cradle. But the country child, if he has nothing but skim milk, and only a little of that, has at least plenty of exercise in the fresh air. He has healthy human relations with his neighbors. He is looked after, and in some sort of fashion brought into contact with the life of the hall, the vicarage, and the farm. He lives a natural life amid the birds and trees and growing crops and the animals of the fields. He is not a mere human ant, crawling on the granite pavement of a great urban ant's nest, with an unnaturally developed nervous system and a sickly constitution.

But, it will be said, the child of to-day has the inestimable advantage of Education. No; he has not. Educated the children are not. They

are pressed through "standards," which exact a certain acquaintance with A B C and pothooks and figures; but educated they are not in the sense of the development of their latent capacities so as to make them capable for the discharge of their duties in life. The new generation can read, no doubt; otherwise, where would be the sale of "Sixteen-String Jack," "Dick Turpin," and the like? But take the girls. Who can pretend that the girls whom our schools are now turning out are half as well educated for the work of life as their grandmothers were at the same age? How many of all these mothers of the future know how to bake a loaf or wash their clothes? Except minding the baby—a task that cannot be evaded—what domestic training have they received to qualify them for being in the future the mothers of babies themselves?—*In Dark-est England.*

### To Cure the Taste for Liquor.

A correspondent of the New York Sun, in answer to the question, "Can any one give me a cure for drunkenness?" says:

"Indulgence in spirits after awhile—which is longer or shorter according to the constitution of the person—produces irritation, inflammation, and fever of the stomach; hence the craving for drink; and the greater the fever the greater the craving. As spirits act also on the nervous system and on the brain the nervous system becomes impaired and the brain weakened. Who can deny that a person ailing in these several ways is laboring under a serious disease? He has then no will power to exercise, because the seat of the will is in the nervous centers, and when these are impaired or destroyed so is also the will power.

"Here is the cure: Let the person have within his reach a small vial of the best tincture of Peruvian bark, and when the craving for liquor comes on him let him take a teaspoonful of the tincture every two hours. In a few days the taste for liquor is destroyed, and destroyed while indulging in it for the tincture of Peruvian bark is spirits into which has been drawn all the substance of Peruvian bark. It is to be found in every drug store, but it should be of the very best.

"Peruvian bark is a tonic. It is also the best, if not the only cure known for fever. It is from Peruvian bark that quinine is extracted, and moreover, it is anti-periodic. It is by these three agencies that it destroys the craving for liquor. Any one wishing to be cured of that ailment, can be, in the way I have described, but there are few drunkards, indeed, who wish to be cured."

### News from Ballard & Smith.

Now that our special sale has succeeded in cleaning out all our Summer goods and remnants we are arranging for Fall business and are constantly receiving

NEW GOODS IN EVERY DEPARTMENT.

We are looking forward to the coming season with more than usual interest, as it is our intention to arrange for some new features in the business, which will add attractions and throw more specialties in the hands of the trade. The most attractive carpet department yet shown by us has been on exhibition since opening the big Fall line of Ingrains, Tapestry, Brussels, Velvet and Moquet Carpets. We handle none but first class, full weight goods, controlling our line of goods in this market, and always promise best values to be had in Carpets as well as the most select styles.

We have also received another big lot of those Famous White Shirts noted for perfect fit, style and comfort. Customers who for years have been hunting a sure-fitting, strictly first-class hand-finished Shirt, are highly pleased and are led to inquire why we did not supply this long-felt need earlier, while the extensive business done with the goods already astonishes us.

The Fall Shoe Business is to be run on a larger scale than ever before and is to be pushed for all it is worth. Having picked up a great many Specialties in Men's, Ladies', Misses' and Children's Shoes at figures away down below the market, we shall Cut Prices until it gets interesting.

Ziegler has promised us many extras in his fine line of goods, which we run from B to E last, in order to fit comfortably every foot that comes into our house.

When you have failed to find what you want or to get fitted, our Shoe Department can supply the need.

But the thing which is pleasing the ladies most just now is the fifty-five dollar light-running Demorest Sewing Machine, which has all attachments and late improvements, guaranteed five years, and selling daily (sometimes two in one day) at \$19.50 cash.

We also keep in stock a full line of Demorest's Patterns and Portfolio of Fashions, which lead the styles.

Our Orders Through Mail continue to increase, which is an evidence that goods are sold at the same figures as to customers who come into the house.

We promise the same strict attention in the future and shall try this season to carry many specialties which will make it to the interest of customers at a distance to forward mail orders.

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## Flashes of Light

Cast off the chain of self with which thy soul is bound. —*Ragon.*

One man pins me to the wall, while with another I walk among stars. —*Emerson.*

God always has an angel of help for those who are willing to do their duty. —*Dr. Cuyler.*

The soul has no pillow on which to repose so soft and sweet as a good conscience. —*Gregory.*

No man can come to me except the Father who hath sent me draw him. —*Jesus the Christ.*

You will find it less easy to uproot faults than to choke them by gaining virtues. —*Ruskin.*

Make others to see Christ in you, moving, doing, speaking, and thinking. Your actions will speak of him, if he be in you. —*Samuel Rutherford.*

It is by the general bent of a man's life, by his heart impulses and secret desires, his spontaneous actions and abiding motives, that his class is declared. —*Drummond.*

No day can be cause of grief and bitter reflection to a good man, none is there which he is unwilling to remember; he prolongs the period of existence and may be said to live twice, in that he can enjoy the days that are past. —*Martial.*

When you make a mistake, don't look back at it long. Take the reason of the thing into your own mind, and then look forward. Mistakes are lessons of wisdom. The past cannot be changed; the future is yet in your power.

The lack of punctuality in attending Church is a serious and common sin. It symptomatic of spiritual lethargy and looseness. "It takes three hymns and a prayer to get all the people." This is what a pastor says. Earnest piety and strict punctuality have a near kinship.

The New York *Evangelist* asks: "Do not the methods of teaching in our public schools need to be overhauled? The pulpits are crammed with a superficial knowledge of nearly a score of different studies, without an ability to write a sentence in the English language correctly. What children need is not to learn so much, but to learn a few

things well, and while acquiring such knowledge to learn to think for themselves."

That home is hallowed into which Jesus is invited and comes with the master of it. He who goes with us on the dusty, weary way will abide with us in the hours of rest. Christ sanctifies domestic repose, and will sit at our tables, if we will. Luxury and levity and excess banish him. How many so-called Christians are there who would find his presence at their meals very inconvenient. Where Jesus is invited, he becomes host. He takes the place of master of the house, according to his own deep saying: "I will sup with him, and he with me." He takes the humble fare, blesses it, and gives it back to the owner, sweetened by his hand. His blessing mends the feast, and makes the coarsest food a dainty. —*Alexander MacLaren, D. D.*

## THE PILLOW OF THE CLOUD.

Lead, kindly Light, amid the encircling gloom,

Lead thou me on!  
The night is dark, and I am far from home—

Lead thou me on!  
Keep thou my feet; I do not ask to see  
The distant scene—one step enough for me.

I was not ever thus, nor prayed that thou  
Shouldst lead me on!  
I loved to choose and see my path, but now

Lead thou me on!  
I loved the garish day, and, spite of fears,  
Pride ruled my will, remember not past years.

So long thy power hath blessed me, sure  
it still

Will lead me on,  
O'er moor and fen, o'er crag and torrent, till

The night is gone;  
And with the morn those angel faces smile  
Which I have loved long since, and lost awhile.

—*John Henry Newman.*

Forty years ago, Mr. Andrew Carnegie, who was then employed as a clerk in Pittsburg, applied for admission to a library association there, which had been established for the benefit of working boys. His request was refused, on the ground that only working boys who were learning a trade were entitled to the privileges of the library, and clerks could not be reckoned in that category. Mr. Carnegie resented this treatment, and he made up his mind that things would be different some day. He got his education the best way he could, and then he began laying the foundation of a big fortune. Last week he visited Pittsburg to arrange for a free public library there, for which he will donate \$2,000,000. Mr. Carnegie will see to it that poor young clerks are not excluded from its benefits.

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## We Shall be Changed.

"We shall not all sleep, but we shall all be changed." This is true in quite another sense from that in which we usually think of the apostle's familiar words. To him who has not yet been called upon to "sleep," but who has just laid away a dear one—a child, perhaps—in whose interest his life forces seem to have centered, all the world without is changed. And this means change within. There is no house-corner but wears a different aspect. It is a new and strange world to him who is left to tread it still. The one is taken, the other left; the one changed because he sleeps, the other is changed because he lives on. And all this is "in a moment, in the twinkling of an eye." Our life path is not straight, nor does it lie in gently varying curves. God marks his way for us with angles. We may think that we see miles ahead, but quickly we are whirled around an unsuspected corner. The whole direction is altered; the sun suddenly turns our shadow to a new point of the compass; the foliage that shone like translucent gold becomes in a moment dim and darkly green. The old path is in sight no longer, turn and view the road as we may. As we go on the aspect changes, the sight changes, the man changes. This is what we live for: to move in new-appointed ways. It is not ours to sleep as yet, but we are changed because a dear one sleeps. One day we too shall sleep. Shall others then be changed, and move to their new-appointed ways? Love turns our course. Love makes life life.—S. S. Times.

## Partners.

A sturdy little figure it was, trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted to further acquaintance.

"You are a busy little girl to-day."

"Yes'm." The round face under the broad hat was turned toward us. It was freckled, flush, and perspiring, but cherry whithal. "Yes'm; it takes a heap of water to do a washin'."

"And do you bring it all from the brook down there?"

"O we have it in the cistern mostly only it's been such a dry time lately."

"And there is nobody else to carry the water?"

"Nobody but mother, an' she's washin'."

"Well, you are a good girl to help her."

It was not a well-considered compliment, and the little water-carrier evidently did not consider it one at all; for here was a look of surprise in

her gray eyes, and an almost indignant tone in her voice as she answered: "Why of course I help her. I always help her do things all the time; she hasn't anybody else. Mother'n me's partners."

We looked after her as she picked up her pail and walked on, bending under her load a little, but resolute, and with no thought of complaining or shirking. A stout, old-fashioned, homely little body she was, but we called her mother a rich and happy woman.—*Christian Observer.*

An idea of earthly comfort, so common that every reader must have seen it, is to get a house so big that it is burdensome to maintain, and fill it up so full of gimcracks that it is a constant occupation to keep it in order. Then when the expense of living in it is so great that you can't afford to go away and rest from the burden of it, the situation is complete, and boarding house and cemetries begin to yawn for you. How many Americans, do you suppose, cut of the droves that flock annually to Europe, are running away from oppressive houses? When nature undertakes to provide a house it fits the occupant.

Bad men hate sin through fear of punishment. Good men hate sin through very love of virtue.—*Gunsval.*

## Richmond and Danville Railroad Company.

Condensed Schedule  
In Effect August 2, 1891.

SOUTH BOUND		No. 9.	No. 11.
Lv. Richmond,	a3 00 p m	a2 5 a u	
" Burkeville,	5 11 p m	4 55 a u	
" Keysville,	5 54 p m	5 36 a u	
Ar. Danville,	8 22 p m	8 00 a m	
" Greensboro,	10 45 p m	10 19 a m	

Lv. Goldsboro,	a3 35 p m	† 8 3 p m	
Ar. Raleigh,	3 35 p m	11 50 p m	

Lv. Raleigh,	a6 00 p m	a1 30 a m	
Ar. Durham,	7 05 p m	3 32 a m	
" Greensboro,	9 57 p m	8 00 a m	

Lv. Winston-Salem,	† 8 50 p m	a7 25 a m	
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" Greensboro,	a10 7 p m	a10 28 a u	
Ar. Salisbury,	12 45 a m	12 12 p m	

" Statesville,	a1 52 a m	a12 58 p m	
" Asheville,	6 57 a m	5 03 p m	
" Hot Spring,	8 56 a m	5 46 p m	

Lv. Salisbury,	a12 55 p m	a12 10 a m	
Ar. Charlotte,	2 30 p m	1 35 p m	
" Spartanburg,	5 32 a m	4 43 p m	
" Greenville,	6 47 a m	6 05 p m	
" Atlanta,	1 15 p m	12 30 a m	

Lv. Charlotte,	a2 35 a m	a1 55 p m	
Ar. Columbia,	6 45 a m	5 45 p m	
Ar. Augusta,	10 25 a m	9 10 p m	

NORTH BOUND		No. 10.	DAILY, No. 12
Lv. Augusta,	a7 00 p m	a11 45 a u	
" Columbia,	10 50 p m	3 00 p m	
Ar. Charlotte,	3 05 a m	7 10 p m	

Lv. Atlanta,	a7 00 p m	a8 10 a m	
Ar. Charlotte,	5 40 a m	7 20 p m	
" Salisbury,	6 52 a m	8 35 p m	

Lv. Hot Springs,	a4 48 p m	a12 28 p m	
" Asheville,	6 25 p m	2 15 p m	
" Statesville,	11 02 p m	6 40 p m	
Ar. Salisbury,	12 01 a m	7 34 p m	

Lv. Salisbury,	a7 32 a m	a9 20 p m	
Ar. Greensboro,	9 15 a m	10 47 p m	

" Winston-Salem,	a11 38 a m	† 12 40 a u	
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Lv. Greensboro,	a10 30 a m	a12 10 p m	
Ar. Durham,	12 23 p m	4 35 a m	
" Raleigh,	1 29 p m	7 15 a m	

Lv. Raleigh,	a1 34 p m	† 8 45 a m	
Ar. Goldsboro,	3 10 p m	12 21 p m	

Lv. Greensboro,	a9 52 a m	a11 10 p m	
Ar. Danville,	11 10 a m	12 55 a m	
" Keysville,	2 00 p m	4 13 a m	
" Burkeville,	2 46 p m	4 55 a m	
" Richmond,	4 40 p m	7 00 a m	

† Daily except Sunday. a or \*Daily.

## Between West Point and Richmond.

Leave West Point 7.50 a m daily and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.15 and 10.40 a m. Returning leave Richmond 3.00 p m and 4.45 p m; arrive West Point 5.00 and 6.00 p m.

## Richmond &amp; Raleigh via Keysville.

Leave Richmond 2.00 p m daily; Keysville 6.00 p m; arrive Oxford 8.03 p m; Henderson 9.15 p m, Durham 9.35 p m, Raleigh 10.40 p m. Returning leave Raleigh 9.15 a m daily, Durham 9.30 a m, Henderson 9.35 a m, 10.55 a m; arrive Keysville 1.05 p m, Richmond 4.10 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.50 p m. Leaves Durham 7.1 a m daily except Sunday, arrives Oxford 9.10 a m. Leaves Durham 7.31 p m daily except Sunday at Keysville 1.59 p m. Lv Oxford 3.00 a m daily except Sunday; arrive Durham 5.05 a m.

Additional train leaves Oxford daily except Sunday 11.10 a m, arrive Henderson 12.15 p m., returning leave Henderson 2.25 p m. daily except Sunday, arrive Oxford 3.35 p m.

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 8.40 p m., Danville 3.45 p m., Greensboro 5.10 p m., Salisbury 6.34 p m., Charlotte 7.55 p m., arrives Atlanta 2.25 a m. Returning, leave Atlanta 12.25 p m., Charlotte 9.20 p m., Salisbury 10.32 p m., Greensboro 12.03 p m; arrives Danville 1.30 a m., Lynchburg 3.35 a m., Washington 8.48 a m.

No. 9, leaving Goldsboro 2.57 p m. and Raleigh 6.10 p m. daily, makes connection at Durham with No. 40, leaving at 7.15 p m. daily, except Sunday for Oxford, and Keysville.

Nos. 9 and 10 connect at Richmond from and to West Point and Baltimore daily except Sunday.

## SLEEPING-CAR SERVICE

On Trains 9 and 10, Pullman Buffet Sleepers between Atlanta and New York, Danville and Augusta, and Greensboro via Asheville, to Knoxville, Tenn.

On 11 and 12 Pullman Buffet Sleepers between Washington and New Orleans, via Montgomery, and between Washington and Birmingham, Ala., Richmond and Danville, Raleigh and Greensboro and between Washington and Augusta, and Pulman Buffet Sleepers between Washington and Hot Springs via Asheville.

SOL HAAS, JAS. L. TAYLOR  
Traffic Manager. Gen. Pass Agent.  
W. A. TURK,  
Div. Pass. Agent,  
RALEIGH, N. C.

## RALEIGH AND GASTON RAILROAD.

in effect Sunday Dec. 1890

## TRAINS MOVING NORTH.

31 38

Pass. Pas. and Mail

Daily. Daily ex. Sund.

Leave Raleigh,	5 00 p m	11 25 a m
Mill Brook,	5 15	11 41
Wake,	5 19	12 05
Fra. Clinton,	6 11	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pains,	7 14	1 9
Mc Co.,	7 22	1 46
Arrive We don,	8 10	2 45 p m

## TRAINS MOVING SOUTH.

41 45

Pass. and Mail Pass.

Daily ex. Sun. Daily

Leave We don,	12 15 p m	6 00 a m
Mac n,	1 13	7 06
Warren Pains,	1 20 p m	7 15
Henderson,	2 22	7 53
Kittrell,	2 29	8 11
Franklinton,	2 56	8 19
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

## LOUISBURG RAILROAD.

Leaves Louisburg at 7.35 a m., 2.00 p m. Arr. at Franklinton at 8.10 a m., 2.35 p m. Lv. Franklinton at 1.20 p m., 6.05 p m. Arr. at Louisburg at 1.05 p m., 6.40 p m. JOHN C. WINDER, Gen'l Manager. Wm. Smith, Superintendent.

## RALEIGH AND AUGUSTA AIR-RAIL LINE. In effect 9 a m Sunday, Dec 7, 1890

## Going South.

NO 41	NO 5
Passenger & Mail.	Freight & Passenger.
Leave Raleigh 4 00 p m	8 35 a m
Cary, 4 19	9 20
Merry Oaks, 4 54	11 28
Moncure, 5 05	12 10
Sanford, 5 23	1 10
Cameron, 5 54	2 20
Southern Pines, 6 21	3 35
Arrive Hamlet, 7 20 p m	8 10 p m
Leave " 7 40 p m	
" Ghio 7 59 p m	
Arrive Gibson 8 15 p m	

## Going North.

NO. 38	NO 40
Passenger & Mail.	Freight & Passenger
Leave Gibson 7 00 a m	a m
Leave Ghio, 7 18	
Arrive Hamlet, 7 58	
Leave " 8 00	
Southern Pines, 8 58	7 40
Cameron, 9 26	9 31
Sanford, 9 52	10 55
Moncure, 10 16	12 10 p m
Merry Oaks, 10 26	12 50
Cary, 11 01	2 40
Arrive Raleigh, 11 20 a m	3 20

## PITTSBORO ROAD.

Lv. Pittsboro at 9.10 a. m., 4.00 p m. arr at Moncure at 9.55 a. m., 4.45 p m. Lv Moncure at 10.25 a. m., 5.10 p m. arr at Pittsboro at 11.20 a. m., 5.55 p m.

## CARTHAGE RAILROAD.

Lv Carthage at 8.00 a. m. 3.45 p m. arr at Cameron at 8.35 a. m. 4.20 p m. Lv Cameron at 9.35 a. m. 6.00 p m. arr at Carthage at 10.10 a. m. 4.35 p m.



## THE NEWS.

## North Carolina.

—Winston *Republican*: Mr. J. H. Mills' family of the little ones at the Thomasville Baptist Orphanage numbers 120.

—Beaufort *Seaside*: Currituck county has an eight year old boy who weighs 200 pounds. Here is a chance for some enterprising showman.

—Business houses are greatly needed in Rocky Mount. A dozen stores could be rented at once. There is great demand for buildings of all kinds.

—North Wilkesboro (P. O. Wilkesboro)—Medicine factory—Thomas A. Church, of Ashe county, N. C., will locate a root and herb laboratory in North Wilkesboro.

—Monroe *Enquirer*: The receipts of cotton at this place for the year ending September 1st, were 17,555 bales. The receipts for the previous year were a little less than 8,000 bales.

—Henderson *Gold Leaf*: Mr. Ed. T. Peoples, a former popular young salesman here, after a stay of more than a year in Texas, has returned to Henderson and will make this his home in future.

—Mrs. Lord and other New York ladies have purchased twenty four acres of land near Asheville, N. C. on which they propose to erect a magnificent building to be used as a training school, known as the "Lindley Training School."

—Rates to the Exposition at Raleigh will be one cent per mile on the Seaboard Air Line on Tuesdays, Wednesdays and Thursdays. On the Richmond & Danville system will be the same only on Mondays, Wednesdays and Thursdays.

—During the past six years the Oxford Orphan Asylum has realized \$1,360.37, from picnics held at Mocksville, Davie county, an average of \$226.73 per annum, an exhibit which the people of that county have reason to feel justly proud.

—Charlotte *News*: During the eight days the examination has been in progress at the Naval Academy fifty candidates out of the seventy-seven who reported have been admitted as navel cadets. Among the lucky 50, were three North Carolina boys; Rufus C. Johnson, jr., Worth Bagley and James E. Walker.

—The Grand Musical Festival to be given at the opening of the great Industrial Exposition at Raleigh, Oct 1 and 2, promises to be the grandest affair of the kind ever in the

State. It will be held at Stronach's warehouse in the city. Reserved seats may be had on application. We urge our readers to attend both for the sake of the good music and for the good work to which the proceeds are to go—Seaton Gales Lodge of Odd Fellows. Price of admission: One night, \$1 00; two nights, \$1.50.

## Virginia.

—The sales of leaf tobacco in Lynchburg so far this year amount to nearly 21,000,000 pounds.

—The Shenandoah County Agricultural Society's Fair will be held at Woodstock, October 7th to 9th.

—President Ingalls of the Chesapeake and Ohio railroad, will build a handsome cottage at the Warm Springs.

—Passed Assistant Engineer Galt, court martialled for neglect of duty in connection with the Norfolk Navy Yard, has been acquitted.

—Miss Eliza G. Lambert, of Richmond, died Saturday at an advanced age of ninety-eight years. The deceased was the last surviving sister of Gen. Wm. Lambert, who was mayor of Richmond just preceding the late Joseph Mayo in the period embraced from 1840 to about 1852.

—Over 5,000 people attended the recent dedication of the new bridge over New river, at Radford. Senator John W. Daniel delivered an eloquent address. At night there was a fine display of fireworks. The bridge proper is 1,490 feet long, 40 feet wide, and spans the river at a height of 88 feet. Its cost has been upwards of \$90,000.

—Henry Peyton, one of the oldest and most prominent citizens of Albemarle county, and admitted to be the best farmer in Virginia, died at his residence near Charlottesville, last week, aged ninety-three years. He was the father of Col S. E. G. Peyton, manager of the Natural Bridge Hotel; George L. Peyton, proprietor of the Rockbridge Alum Springs Hotel; Bernard Peyton, of Albemarle, and Charles Peyton, lieutenant colonel of the Nineteenth Virginia Regiment during the war.

## Foreign.

—Rome is making arrangements to secure electric lights for the city.

—Denmark has removed the prohibition against American pork, which has been in operation since March, 1888.

—Siam has decided to make an exhibit at Chicago which shall eclipse the one it made at the Paris Exposi-

tion, where it carried off the honors in the oriental section.

—Bahmaceda, the dethroned usurper of Chili, has committed suicide; finding his escape from Chilian authorities impossible he shot himself through the temple.

—Mr. Gladstone has recently written in favor of increased representation of labor interests in the British Parliament but opposes the formation of a labor party.

—The Brazilian Government proposes to establish an Agricultural College in that country, and Professor Eugene Davenport, of the Michigan Agricultural College, has been offered its presidency.

—It is estimated that 30,000 Germans have been naturalized in Russia this year. The motive is an apprehension that the government is about to take harsh measures against foreigners resident in Russia by depriving them of the right to hold real estate and of other privileges.

## General.

—Hon. Redfield Proctor, Secretary of War, has accepted the appointment of United States Senator from Vermont, to succeed Mr. Edmunds.

—Mrs. Leland Stanford has given property valued at \$100,000 to the benefit of the Society for the Relief of Orphan and Destitute Children in Albany, N. Y.

—The colored people of Fulton county, Ga., including Atlanta, are now taxed on property assessed at \$1,265,369, and increase of \$330,000 compared with the previous year.

—Secretary Hester, of the New Orleans Cotton Exchange, reports that the cotton crop of the United States for the year ending August 31, 1891, was 8,652,579 bales—the largest ever grown by 1,341,275 bales.

—A large number of wealthy farmers met at St. Paul, Minn., a few days since, and incorporated the Grain Growers' Association, with a capital stock of \$100,000. One of the farmers present at the meeting stated that they had determined to upset the monopoly of the elevator companies by building and operating their own elevators.

Dr. Biggers' Huckleberry Cordial is a sure cure for all bowel troubles. For sale by all dealers.

## Another Cashier.

Mr. R. M. Farar of the Merchant Bank, Atlanta, says to have money is to save it. In the use of Dr. Biggers' Huckleberry Cordial for all bowel troubles he saves doctor's bills and prevents a panic of suffering.

## People!

THAT BUY

## GROCERIES

CAN'T DO

## BETTER

THAN TO BUY FROM

## W. B. MANN &amp; CO.,

RALEIGH, N. C.



OFFICE OF YORK ENTERPRISE  
YORKVILLE, S. C., Aug. 14, '91  
ATLANTIC ELECTROPOISE—Gentleman;  
For the past five years my wife has been a sufferer from dyspepsia. So completely did the disease make a wreck of her former self that life was almost despaired of. Her nervous system was a most, entirely destroyed, and the slightest noise would throw her into a nervous spasm, which would last for hours. Medical skill failed to bring any relief. Through the recommendation of anemivment divine we were induced to use no Electro-Poise. After a persistent effort of the instrument, the effect has been edifying. Her nervous system has been restored to its almost normal condition; her digestion is wonderfully improved; she is rapidly gaining in flesh; and, upon the whole, is making a rapid recovery, which speaks volumes for the wonderful curative powers of the Electro-Poise as her case was considered hopeless. If any are skeptical on the subject, let them try the Electro-Poise, and its wonderful powers will quickly dispel all doubt.  
Yours truly,  
W. M. PROCTOR

Donald Kenedy,  
Roxbury, Mass.

Dear Sir: I took your Medical Discovery for one year for Scrofula on my knee. When I began I was told by the Doctors my limb would have to be amputated, but it cured me. Well, that was 13 years ago and no signs of it since. I thought you and the world ought to know it.

Yours very truly,

MRS. M. D. DALTON,

Aug. 8, 1891. Edina, Mo.  
Kenedy's Medical Discovery sold everywhere. Price \$1.50.

For Malaria, Liver Trouble, or Indigestion, use  
BROWN'S IRON BITTERS



